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THE SABBATH RECORDER.

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For the SABBATH RECORDER.

THE ONE TREASURE.

ANNIE L. HOLBERTON.

How poorly do we comprehend
The power supreme that guides our lives,
How weakly worship and defend
Him who for our redemption strives.

Our Lord, how merciful and wise
The hand that guides, the love that keeps
Its watch with never closing eyes,
While nature rests and mortal sleeps!

And yet how tardily we feel
The weight of guilt within the breast,
How loth we heed the sweet appeal
"Come unto me, I'll give you rest!"

That we, in His own image made,
Should mar with guile, pollute with sin
The work on which his hand was laid,
The soul that Heavenly birth should win,

Is mockery that puts to shame
A Saviour crucified anew,
Rejection of his holy name
Of all in Heaven and earth that's true.

Thrice blest is he though life holds naught
Of earthly joy or treasured store,
Who claims the gift his blood has bought,
The Christian's hope—Why ask for more?

ABOUT one month ago Rev. L. E. Livermore moved his family from New Market, N. J., to Alfred Centre, where they had about finished settling their home when it was decided by physicians that it would be necessary for Mrs. Livermore to go to New York City for medical treatment. Bro. Livermore and wife closed their home and started for the city on the evening after the Sabbath, May 6th. On Sabbath morning, May 13th, just one week from the date of their departure, the sad news reached our community that Mrs. Livermore had passed away. Seldom has this community received such a shock as this news caused. Tears could not be stayed, and the uttered and silent prayer of this entire people was that God would come very near to our sadly afflicted Editor and brother, and lead and support him through these dark hours. M.

THE New York *Observer*, one of the prominent religious papers of the metropolis, completes its seventieth year this week. It is Presbyterian in its proclivities and has long been sustained in its useful career by the best talent of its denomination. Its first issue was dated May 17, 1823. All good journals will unite in wishing it continued life and prosperity.

VARIOUS opinions are expressed respecting the propriety of the appointment by Mr. Gladstone of John Ruskin, as Poet Laureate in the place of Tennyson, deceased. All must admit that it was a deserved recognition of Mr. Ruskin's eminence as an author and critic, though as an

actual poet he has not been widely known. It has been doubted if he will accept the honor, on account of his age and infirmities.

It is possible that the Munsil Coles system of electric railroading has solved the difficult problem of power without the trolley, or overhead wire, with its acknowledged dangers and unsightly appearance. This new system was thoroughly tested, recently, in Hartford, Conn., in the presence of experts from New York, Brooklyn, and other cities, and with perfect success. Its principal feature is the substitution of an underground wire for the deadly overhead wire in the trolley system.

PRESIDENT MAIN has issued an earnest appeal to the pastors and friends of Alfred University for prompt aid in raising a field to put the buildings and grounds under good care. This appeal should be promptly presented in every church of the three Associations mentioned in his circular, the Eastern, Central and Western. It is to be hoped that the full amount specified, and more, may be promptly met. The pastors will without doubt use their best endeavors to aid this movement. Some churches have already appointed the last Sabbath in May for this special collection.

THE regular sessions of the Executive Board of the American Sabbath Tract Society are held on the second Sunday in each month, in the Seventh-day Baptist church in Plainfield, N. J., at 2 P. M. It is always a pleasure to the Board to have any person who is interested in this line of our denominational work attend these meetings. We feel sure that those who do attend become more deeply interested in the work, and are personally benefitted by the visit.

WE are pleased to learn that Bro. F. E. Peterson has accepted the call to the pastorate of the New Market Church, and also the call of the Missionary Society to edit the Evangelical Department of the new weekly, soon to be issued from our Publishing House. Bro. Peterson is a graduate of Milton College and of the Baptist Union Theological Seminary of Chicago. As a brother alumnus of the Seminary, and our successor in the pastorate of the dear old Piscataway Church, we bid him a most hearty welcome to this interesting field of labor. He expects to be with his new charge on next Sabbath, May 20th.

ON the date of the next issue of the RECORDER, May 25th, the annual meeting of our Associations will commence at Lost Creek, W. Va. The week following the Eastern Association will convene at Berlin, New York. At the meeting of the Eastern Association last year, certain changes were made in the constitution and order of service with a view to securing greater spiritual advantages. Much of the ordinary routine of business will be omitted and more time devoted to preaching and other purely religious services. If all of our Associations would "go and do likewise," we believe

the results in substantial development of spiritual life and power would very soon show the wisdom of the departure.

AN enthusiastic meeting of the Alfred Alumni Association of New York and vicinity was held at Imperial Hotel, Cor. 3d St. and Broadway on the evening of May 9th. Twenty different classes were represented, ranging from '56 to '92. President Main, of the University, was present, and his spirit of enthusiasm and hope for the future of the University ran through the whole programme of speeches and toasts. Various pledges were made for the financial support of their Alma Matre. The collation was first-class and all seemed to enjoy the occasion well. A most touching tribute was paid to "The Honored Dead" when at the suggestion of President Wait all arose and stood in pathetic silence.

The officers for the ensuing year are Dr. A. H. Lewis, President; D. E. Titsworth, Vice President; H. G. Whipple, Secretary and Treasurer.

[From L. C. Randolph.]

—MEN do not sin because they are blind, but because they shut their eyes.

—MOST people who go wrong know what road they are on and where it leads. They don't lack sense so much as they lack purpose. It is our business to offer them motive power. Just one thing can save them—a new birth—a new life—the grace of God in the heart.

—SOME men know they are on the wrong road, but they overestimate their ability to get back into the right one whenever they choose. They don't realize how fast the distance widens and how high the fences are.

—MANY go to ruin before they are fully awake to the fact that they are on a dangerous track. It is their own fault if they don't read the guide-posts which stand at every turn of the road.

—HAPPY is he who has a friend. When others criticise harshly, your friend says: "Wait, there is some mistake, I know that the purpose of his heart is right." Such a friend is like gold when the paper currency of casual acquaintance proves worthless.

—WE are saved "through faith," not only our own faith but the faith of others. Many of us can take some man or woman by the hand and say: "Friend, I owe it to you that I stand where I do to-day. You had faith in me. You believed that I was worth saving. You believed God had a mission for me. You reinforced my faltering courage and I became what you knew I could be.

—SOME of the flowers which we gather along the pathway of life are forget-me-nots which we place tenderly away in the book of memory to be looked at again and again when the scenes of which they are the symbol have forever passed. A few occasions stand out like mile-stones in our recollections. Some father came to us, and in a broken voice thanked us for saving his boy. We had done nothing,—only had faith. We knew the grand possibilities which

were wrapped up in that young man's life. We had faith in God and faith in him, and our faith saved him.

—THE poor boy in the ninth chapter of Mark who had a dumb spirit was saved through the faith of his father. Oh, brothers, we can save men through *our* faith. Thousands and thousands of bright young people in our cities, towns and villages, drifting away from safe moorings. They are somebody's boys and girls. Can't we at least say, as did the distracted father, "Lord, I believe, help thou mine unbelief." It is a great thing to have a friend. It is a great thing to *be* a friend.

"DAY UNTO DAY UTTERETH SPEECH."

BY THE REV. T. L. GARDINER.

Sitting in the twilight shadows that gather around our mountain home, after the toils of a busy day, and wondering how we can best fulfill our promise to say something once a month to the readers of the RECORDER, the words at the head of this article came forcibly to mind. They were undoubtedly suggested by the sweet influences of this beautiful spring time. The joyous life-throbbings of nature seem to respond to the divine behests, filling the earth with an irresistible eloquence, for those who "hold communion with her visible forms." That soul is to be pitied who cannot discern the love-tints of the divine artists upon nature's open canvas; who cannot see God's ideals of beauty in the sculptured hills and painted valleys; and whose ear is not attuned to the unchorded music of earth's many voices.

Do not think that the day is gone wherein God speaks to his children from the "bush," the "cloud," the "whirlwind" and the "mountain." Neither has he ceased to make the winds his messengers, the heavens to declare his glory, and the firmament to show his handiwork. He speaks to us in these to-day, just as truly as he spoke through nature to Job and to David. Every season in its time; every scene of earth and sky, and all the round of nature, ought to bring messages from God to man. The Great Teacher must have believed this with all his heart; for under his leadership every object in nature was made to preach its sermon. The common things of field and vineyard, birds of the air, sheep of the fold, flowers of the field, the fig-tree with its blossoms and leaves, thorns, clouds, signs in the sky, all of under Christ's hand, became preachers, teachers, *revelators* of divine truth.

Then why should they not speak to men to-day? The same stars twinkle in our skies that gladdened the heart of Jesus. The same sun brings life and warmth to our homes that brought joy to those in Eden. The same moon that regulated the festivals of Israel and cheered Moses in the wilderness, still measures our months; and the same constant round of the seasons, with seed time and harvest, vouches for the immutability of God's promises. Come then, since "Day unto day uttereth speech," and let us learn the lessons of these spring time days.

First of all, I am reminded that our heavenly Father must be a *supreme lover of the beautiful*. It is not a vain or idle sentiment that delights in the beautiful, and leads people to beautify their homes. The Almighty has shown his love for it as unmistakably as he has shown his solicitude for man; and every glance at his handiwork shows that he designed his children to cultivate such love. If this be not so, then why has he implanted within the natural taste for beauty in form and color, and

then surrounded us with everything that is calculated to develop these qualities? Are not all these forms of beauty the visible expressions of God's thoughts? Indeed they existed as ideals in the divine mind, before they were embodied in material forms. Thus every flower that looks up to catch the sunshine, every beautiful landscape, every gorgeous sunset, every painted cloud, every star that swings in the galaxies, is but an expression of God's ideal of beauty. Therefore, one of the plainest lessons that I can read as God turns this vernal leaf in his open book, is that he who stretched the curtains of heaven, and painted the scenery of earth; he who studded the skies with gems of gold, and spanned the clouds with his bow of promise, must be a supreme lover of the beautiful.

If this be true, then he admires the same qualities in those created in his own image. Then let us cultivate a love for the beautiful. It will make many a dismal home to become bright and cheerful, It will aid many a parent in deepening the affection of the children for their own home, and become a sure ally of virtue and purity. For it always utters a protest against animalism, and stands as a safeguard against vice. Indeed, love of the beautiful, is a magnet-like power, that draws men God-ward.

Again I am reminded that we expect fruit by-and-by as the outcome of these blossom-days; and that there will be no remedy in harvest time if anything is allowed to blight or destroy these fair promises that now deck our trees.

These spring-time buddings are indeed beautiful, and beget within us bright hopes of coming good; but they are by no means the crowning glory of the year. This comes when our hopes are realized and we enter into the joys of harvest. So it is with our own lives. We need to learn well the lessons of these speaking days. Every bursting bud of mind and soul, every blossoming grace and beauty of life's spring-time, every God-given talent, every golden opportunity, every inspiration to nobility of life and character, bespeak some future good, some noble qualities of manhood, as the result of such fair promises. Let us not forget that life's glory, like that of the year, is found in perfected fruit.

We worry sometimes lest the biting frosts and blasting winds should destroy the fruit promises that now deck our trees. How much more should we be solicitous when the blight of sin threatens destruction to budding souls, who hastens toward the winter that knows no spring time. Young friends, make the most of your own spring days if you would please the Master in the time of harvest. The saddest spectacle of earth is the blasted life of one who has wasted his spring time.

Once again I look out upon these West Virginia hills, and see that this vernal season is casting its many colored mantle over the sharp ruggedness of earth, softening the severity of its outlines, concealing its ugly forms, and thus teaching God's own lesson of Christian charity. Only a little time ago, and all the ugly ledges stood out naked and bare; every crooked tree of the forest and field seemed conspicuous, blemishes were prominent and quickly noticed, and all eyes were fixed upon the barrenness and the defects. The hills seemed cold and rigid, the trees stiff and unfriendly. But look again! Spring has come. There is a *revival* in nature; and she has thrown the most beautiful mantle over all these blemishes. They seem softened and modified, and in many cases disappear altogether! Oh! that a blossom-day

of revival might come to God's spiritual heritage. How many blemishes and imperfection in our fellows would fade out of sight. The mantle of love would cover them as beautifully as the mantle of green covers the blemishes of earth to-day. What a happy world this would be if all men would read this lesson and profit by its teachings. May the blessed Master hasten the time when many a soul shall be renewed as gloriously as is the earth to-day.

SALEM, W. Va., May 4, 1893.

THE NEW RHETORIC.

BY EDWIN H. LEWIS.

Rhetoric was originally the art of persuasion. Sixty years ago it was still so considered in England and America. Treatises so late as Whately's, which appeared in 1828, still assumed rhetoric to be the art of oratory.

That argumentation is however but one branch of discourse, and that there are other divisions of style more practically important, began at last to dawn upon teachers. The study was therefore gradually broadened to include all forms of English composition. This broadening may be called the first step toward a new rhetoric.

But the extension of the field of rhetoric was not at once accompanied by any change in the methods of the study. Those methods consisted first in a theoretic discussion of style, secondly in the enumeration of countless formal receipts for good writing. These rules were the time-honored generalizations of Aristotle, as they appeared after centuries of filtering through Latin rhetoricians and French theorists. For a long time the teaching of rhetoric consisted chiefly in the glib repetition of these precepts. To be able to answer the rhetorical catechism was considered the whole duty of the student.

It will, therefore, be seen that the so-called art was chiefly a matter of theory. But that it should be so is not strange. The rules were so numerous and so exacting that to require them all put in practice demanded some hardihood on the part of the teacher. The result of such requirements was likely to be a production fearfully and wondrously made. Sensible persons began to doubt whether the writing of such productions could be of any use to their children. Whatley found himself obliged to combat a growing public opinion that school compositions were worse than useless. He says: "It will often happen that such exercises will have formed a habit of stringing together empty commonplaces, and vapid declamations—of multiplying words and spreading out the matter thin,—of composing in a stiff, artificial and fringed manner; and that this habit will more or less cling through life to one who has been thus trained, and will infect all his future compositions. So strongly, it should seem, was Milton impressed with a sense of this danger that he was led to condemn altogether the use of exercises in composition." This opinion of Milton was not Milton's alone. It was pretty generally felt, down to the time of Whately, that rhetoric could not be made a practical art.

Whately, however, thought that writing could be taught, and taught by means of school compositions, provided only that too much be not expected from the pupil at the start. Ever since Whately's day, the belief has steadily grown that in well directed practice lies the first secret of a good style. For style is a matter of growth. It springs from long cultivation of the powers of expression, and comes at last to be a matter of feeling for fine shades of expression. To write good English prose requires as much

practice and as much skill as is demanded to play well upon the piano. Believing this, the new rhetoric proposes as its first principle frequent exercise in careful expression; and it adds, exercise long continued. For in any art the beginning is the hard part, while beyond a certain point facility increases as in geometrical ratio. First efforts at composition result in a self-conscious quality of style which seems almost as bad as actual fault; but after a due amount of unremitting devotion the student finds the old spontaneity coming back, until in time he reaches the true felicity and facility which is unconscious of rules.

But the principle that practice makes perfect was not the whole secret of success in style. It is almost a truism to say that style is not an end in itself but simply a means to the expression of thought, and yet this important fact was apparently overlooked. The old rhetoric, when it asked for practice in composition, expected students to create, as it were, off-hand and out of whole cloth, any given figure of speech or style discourse; or else to imitate passages chosen from the most correct authors, and hopelessly full of purity, propriety, and precision. The result was too often a structure of meaningless phrases. In the course of time it was discovered that pupils were losing interest in the study. And yet it was further discovered that some who neglected the formal compositions of the class-room were capable of writing pretty fair English for the college literary societies or the local papers. The grinding out of formal narrations, descriptions, abstracts, paraphrases, on subjects assigned by the instructor and "foreign to the student's natural sympathies," was hardly conducive to enthusiastic or even serious writing. In the students' debating club it was different. Here each man talked or wrote about some favorite theme, or if he did not do this, he was still urged on by the "dreadful spirit of emulation" to express forcibly and plainly whatsoever idea he possessed.

Since these discoveries were made, a change has been steadily taking place in the requirements touching theme-writing. The student is encouraged to write concerning subjects for which he cares, and about which he has something to say. If he is making a special study of botany and is particularly interested in cryptogamia, he will write never so well as when reporting his own observations and theories concerning ferns and mosses and lichens. Here his chief aim,—and it is the one great aim of all rhetorical study,—is to make himself perfectly well understood. Or, let us suppose that a student is particularly devoted to Greek. What better rhetorical exercise could be asked for than a translation from Herodotus, written out with patient, loving care. Mr. Lowell, at the 250th anniversary of Harvard College, said: "Even for the mastering of our tongue, there is no expedient so fruitful as translation out of another; how much more when that other is a language at once so precise and flexible as the Greek." But the main point is that no composition can be worthy of the instructor's serious consideration and correction unless it is seriously written; and no composition is likely to be seriously written unless it is the expression of earnest and interested thought.

The New Rhetoric, then, will avail itself of the material of discourse which the student collects in his studies or in his experiences of life. It will thus economize the time and the mental labor which are expended in the work of invention. Often the same piece of writing that is first submitted to an instructor in science or in

language will afterwards become the pupil's rhetorical theme. The first instructor will criticize it as to subject-matter, the second as to form. The first will ask whether the statements made are true; the second will ask whether they are perfectly well expressed.

But, it is occasionally objected, if the object of the style is merely the expression of thought, what need of any art of rhetoric at all? When the student finds something to say, will not the style follow? Yes, but rarely without assistance. Not one man in a thousand can be sure of clearly saying what he feels that he has in mind, and what he really does have in mind. As Mr. T. H. Wright says: "There is something pathetic in the reflection that we walk this world half hidden from one another, a constant struggle going on to make known the thoughts, beliefs and aspirations of the real but partly imprisoned being, which never can be known exactly as they are to any but the mind that conceives them." It is the office of rhetoric so to acquaint the student with the countless legitimate devices by which thought is manifested in words, that he may approach nearer and nearer to the power of complete self-expression. If complete self-expression could be attained by any person, then for him the mission of rhetoric would cease. But when one considers how complex and indefinitely numerous are the mental processes of the human consciousness, it is evident that words must always remain an absurdly inadequate medium of communication.

Nevertheless, that style is the best which opposes the least obstruction to the manifestation of thought. The perfect style is like a slender crystal vase of old Venetian glass, which perfectly reveals the glowing liquor within. A style may be never so rich in phrase and trope, never so ingenious in arrangement, but if it be not transparent, it is like a heavy, golden jewel-encrusted goblet, very precious in its way no doubt, but never betraying by its look whether it is full or empty.

There is therefore a sense in which all the virtues of composition resolve themselves into the one word, clearness. This use of the word clearness implies something more than the customary rhetorical meaning. We usually understand by clearness the intelligible expression of ordinary unaesthetic thought. To achieve clearness in this sense of the word is the first task of rhetoric. But rhetoric goes farther. It believes that men can be helped to a clear expression of elusive and delicate thought. It does not forget that the aesthetic, the spiritual side of the human consciousness is the side which most lacks manifestation. When a man comes near to the expression of his own individuality we call him a genius, and feel that in revealing himself to us, he has also revealed us to ourselves. Now rhetoric does not profess to teach the secret of genius, and yet it believes that every man can be helped toward self-expression. Rhetoric cannot teach a man the gift of vision and insight, but it can teach him to be natural; to say what he himself thinks and feels; to avoid empty, conventional terms and servile imitation. In this way the artistic instinct which exists in every man can, at least in part, be released from the cements which bind it, and given new life.

This leads me to a third canon of the New Rhetoric, namely, that style, in order to be transparent, must be spontaneous and natural,—not artificial. That is to say, sentences should be written with whatever order of words, with whatever articulation of clauses, and with whatever length is found to be most naturally con-

ceived and understood. Or, since it is the spoken sentence that is most naturally conceived and understood, the written sentence should conform to the order and length of the spoken sentence. The spoken sentence is the simplest, directest, and clearest means by which thought can be set forth in words. It is the result of countless efforts made by countless people to be immediately and vividly intelligible. The written sentence, in proportion as it adheres on the oral model, is likely to be lucid; in proportion as it deserts the oral model, it is likely to be obscure.

This is not saying that there is no such thing as a beautiful artificial style; but it is saying that relatively at least, every artificial style does lack clearness. The style of such scholars as Mr. Walter Pater is a beautiful thing; sure in choice of words, charming in gift of phrase, grammatically correct in structure; and yet, speaking from the practical stand-point of the class-room, such a strife is not the most desirable. The prose of Mr. Walter Pater impresses one as revealing high culture and exquisite taste, but still it is not always immediately intelligible. The reason of this is that the units of thought are often presented in the order in which they occur only to a mind cultivated above the average. To follow this order requires a more complex mental process than the average reader is equal to.

Let me illustrate this point by other examples. When we read the literature of the Elizabethan period, we are surprised to note that, while we can understand at the first reading the poetry of a man like Spenser, it requires two or three readings to understand his prose. The reason seems to be that such men, under the stress of poetic emotion, wrote their poetry spontaneously. Theirs was an emotional, a poetic age. In their prose work, however, they still kept to the artificial standards inherited from the Ciceronianism of the Middle Ages. The more Latinized and learned a prose style was, the more it abounded in periodic sentences and sesquipedalian words; the better it was supposed to be. Listen to this typical sentence from Hooker: "And even hereby it cometh to pass, that first such as imagine the general and main drift of the body of sacred Scripture not to be so large as it is, nor that God did thereby intend to deliver, as in truth he doth, a full instruction in all things unto salvation necessary the knowledge whereof man by nature could not otherwise in this life attain unto; they are by this very means induced either still to look for new revelations from heaven, or else dangerously to add to the Word of God uncertain tradition, that so the doctrine of man's salvation may be complete; which doctrine we constantly hold in all respects, without any such thing added, to be so complete that we utterly refuse as much as once to acquaint ourselves with anything further."

I hope that we all understand this. The trouble with the good bishop's sentence is that it presents, instead of one unit of thought, several, perhaps a dozen. The artificial style is always doing this, and therefore failing to economize the reader's attention.

Now take another passage, from a book of about the same date. "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance

of his house for love, it would utterly be condemned."

Here is a different style of language and a better. What is the difference between the manner of this selection and the manner of the first? This has rhythm, that had not. Whence comes the rhythm? It is, equally in the original and in the translation, the rhythm of perfectly modulated speech. The second selection has directness, simplicity, force. They are the directness, the simplicity, the force of earnest speech. The King James version of the Bible was the work of men trained to speak; preachers who were comparatively at least used to the rapid and accurate expression of thought both abstract and concrete. This oral quality of their work is what makes the King James version the best piece of prose of modern times. We cannot be sufficiently thankful that the work of translation was entrusted to these comparatively obscure men, rather than to the famous stylists of the day.

The same spontaneity that characterizes the King James version is a mark of the greatest literature the world has ever seen. The poetry of Homer, full of a freshness and simplicity which still cheer the world, was the outgrowth of spoken, not written, speech. The oral rhythm is a perennial charm of Shakespeare. No matter how difficult the subject, his characters are rarely guilty of talking like books. The language flows on with perfect directness and ease.

The third rule of the new rhetoric is, therefore, be natural. To be spontaneous in style does not mean to be vulgar, or familiar or even colloquial. It simply means to be direct and vivid, to shun alike stiffness and carelessness. The ideal habit of speech is that flexible yet dignified style which Cicero calls the *urbanitas*, the tone of the best conversation in the best cultivated circles of gentlemen and gentlewomen.

By teaching this principle of spontaneity, the New Rhetoric will put itself in line with the inevitable tendencies of language. Language steadily tends to express the largest possible amount of thought in the smallest possible amount of words. As human thought increases in complexity, exact and full expression becomes irksome. Hence, to the conduct of abstract reasoning, algebraic symbols are necessary; while the most intricate cerebration far outruns even algebraic terms. Now the oral sentence uses fewer words to express a given thought than the artificial sentence does. The oral sentence is therefore in accord with the tendency just mentioned, and it is natural that it should be more and more employed in writing. As a matter of fact it is more and more employed. English words are each year more carefully discriminated, but English sentences grow briefer and formal prediction decreases. In the last 300 years the decrease in the use of verbs in English prose has amounted to nearly 50 per cent. The length of the sentence has decreased in about the same proportion. This means that, by the use of the new devices, English prose is learning to omit the affirmation of the obvious, and to concentrate attention upon unobvious essentials. Heeding therefore, such important signs of the times as this, the New Rhetoric will countenance any reasonable simplification of language.

Thus also it will be reasonably cordial in welcoming new words and new uses of old words. Its tolerance will frankly admit that any word is needed in the language is likely to that

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SABBATH REFORM.

SABBATH REFORMERS.

The following article clipped from the *Pittsburg Leader* is worth perusing. It is the view of a loyal Methodist, but has the ring of the Roger Williams metal. It is a pity there are not more like him. In the next issue we hope to publish an account of the persecution and trial of a man, in Maryland, recently, for husking corn on Sunday. His chief witness and persecutor was a Methodist minister:

Editor Leader:—For some weeks past I have been watching the war that has been raging between the friends of common sense and human rights and the band of fanatics known as the Law and Order League, and I must say that in all my travel, both in this country and Europe, I have never met with a community so infested with narrow-minded bigots as Pittsburg and Allegheny.

One is carried back to the early part of the fourth century, where the so-called Christian Church in Rome had lost its power and influence over the hearts and consciences of men, and in order to perpetuate itself was compelled to resort to civil authority. The Roman emperor was deluged with petitions from friends of the Christian(?) Sabbath demanding the closing of the theaters and circus on that day, because their churches were empty and the places of amusement were well patronized. The gospel, as preached by them, had lost its power; men had no use for an apostate church which paid so little attention to the plain teaching of the Scriptures, and a clergy who were overly anxious about their own support, determined that if they could not persuade men by the love of God they would whip them in by the scourge of civil law, and so they, like the law and order leagues of to-day, had a Sunday law passed.

History repeats itself, and away down here in the latter end of the nineteenth century, the century of progress and increase of knowledge, under a government that pretends to offer an asylum to the oppressed of every nation, and guarantees freedom of religious thought and worship, we find ourselves burdened with a law that ought to be relegated to the oblivion of the Dark Ages, and which finds its only basis in the opinions of a few hypocrites who, despite all their religious cant, are afraid of the Bible and wrest it to their own destruction.

Upon what are Sunday laws based? Upon the Scriptures? No! a thousand times no!! notwithstanding the fact that Rev. R. H. Hood, in his paper on "Sabbath Reform," read before the United Presbyterian ministers' meeting, actually had the audacity to say that Jesus entered into the sanctuary and healed the sick on Sunday. Hear, oh, ye heavens! A minister of the gospel, an ambassador of Jesus Christ, defending an unscriptural, unrighteous, un-American institution by such a perversion of the inspired word of a holy God! Where is the passage in the Bible that states that Jesus Christ entered into the synagogue or healed on Sunday? Luke 6: 1-16 mentions the fact that Jesus Christ entered the synagogue and taught, and also healed a man on the Sabbath, but was it Rev. Mr. Hood's Sunday? If so, why did the Pharisees condemn him for it? Were they as jealous for the sacredness of the pagan holiday of their heathen rulers as modern reformers are?

In all the Bible there is not a single word authorizing the observance of any other day than the one set apart by God as the memorial of creation, and which he said should be a "perpetual sign between him and his people." Nor is there a single instance of any other day being observed. The disciples were gathered together in an upper room, their common dwelling-place, with the doors closed for fear of the Jews on the evening of the day of the resurrection, not to celebrate that event, for it is evident from the reproof administered by their risen Lord that they did not believe he had risen. It is plainly evident that there is no Scriptural basis for Sunday legislation.

The next argument used is that the American people have decided to adopt Sunday as the American Sabbath. When? How? The people can not do anything except through Congress, and that body is, by the Constitution, prohibited from making laws of a religious character. The people have never adopted Sunday as the national Sabbath.

Another argument used is that ordinary traffic on Sunday interferes with religious worship. Let us see. Does the regular business of the week interfere with the Wednesday night prayer-meetings or the daily meetings during a revival season? No such complaint has ever been made. Did anybody ever hear of a congregation of Hebrews or other Saturday-keepers complaining that they were disturbed by the ordinary business that was carried on during their hours of worship? No! But it may be that the sneaking, narrow-minded bigots of "Sabbath" Reform are made of a better grade than anybody else.

As a last resort we are told that a majority of the citizens of this country are in favor of Sunday laws. I most emphatically deny it. Of course if, according to that apostle of bigotry, "Rev." Wilbur F. Crafts, editor of the *Christian Statesman*, the signatures of two Methodist bishops stand for 4,000,000 of Methodists, and Cardinal Gibbons' indorsement pledges the signatures of 7,500,000 Roman Catholics, and 15,000,000 petitioners from Pennsylvania desire such legislation, is all true, then I will withdraw from the field of battle. But the writer is one of a good many Methodists who believe in the Bible and the Constitution of the United States, who decline to be represented by a bishop's signatures as supporting such unrighteous legislation.

I have no objection to a man believing and preaching any doctrine he chooses, but I most strenuously object to his forcing his theological views upon the community by means of the civil law, and having been born and reared in this country, the great-grandson of a man who laid down his life for its freedom in the Revolutionary War, I just as decidedly object to taking the advice of a "Sabbath" reformer to go to some desert island and in the name of his Satanic Majesty and for the "sake of the prince of darkness" set up a government of my own. We have a superfluity of Satan's government under the rule of the "Sabbath" reformers.

ALLEGHENY, Pa., April 21, 1893.

A BRAVE ACT.

Years ago a well-known New Yorker, crossing the Atlantic and half way to Liverpool, was startled while sitting in the smoke-room by the cry of "Man overboard!" He ran out on deck just in time to see a young sailor hurry aft and spring like a deer over the taffrail into the sea. He just cleared the screw, and as the ship was making thirteen knots his head was visible a moment only above the waves, and then he was out of sight.

The bell changed; a boat was lowered; the passengers—men, women and children—rushed aft; all was excitement and confusion on the vessel. In less than two minutes the boat was pulling off; all eyes were strained towards it and the crew, tossing as in a cockle-shell on the swelling, receding water. Half an hour, three-quarters, crept by. The signal was given for return by a small red flag run up to the topmast. The boat came alongside in due season. Then it was found that the sailor who had fallen overboard had been lost, but the brave fellow who had gone after him had been recovered in an exhausted condition.

While under the care of the surgeon five hundred dollars was raised for him, and a proportionate amount for the boat's crew. The New Yorker was selected to present the money when the gallant youth appeared on deck. He simply said:

"Thank you kindly. I'm sorry the poor lost lad isn't here to share it with me."

The brave sailor was Matthew Webb, afterwards known as the champion swimmer of the world.—*New York Times*.

MISSIONS.

MR. E. B. SAUNDERS has done valuable work during the quarter at eight places in Ohio, Wisconsin, and Iowa, traveling a thousand miles, preaching 35 times to congregations from 50 to 300, holding many prayer-meetings, making many calls, and distributing tracts and papers. Some were ready for baptism. At this writing he is doing excellent work at Alfred Centre.

A FRIEND writes: "Please accept thanks for the 'Jubilee Papers.' I cannot express my appreciation of them. I think no one in our denomination can carefully read them without having a deeper interest in missions. I wish I was able to place a copy of them in the hands of many friends and acquaintances. My copy being the first received here passed rapidly from family to family, so that I did not get an opportunity to read it till quite recently. Consequently I delayed receipting it.

"I wish to thank you for interesting our Sabbath-school in again giving for our China Mission School. You perhaps remember that two years our school gave thirty dollars per annum for the support of a scholar in the China Mission School. The first year, by request of the Woman's Board; the second year through my influence. We could easily have continued it till the present, if there had been any call for it from your Board. When there was no specific object for raising funds the interest in giving decreased and the funds were used for helps, etc., that the parents would otherwise have supplied. The result was that at the close of the year the school came out in debt. On receipt of your card the motion was made to give \$10 to the China School. I amended it by making it \$15, which was unanimously voted. Previous to this, however, our school adopted the "Birthday offering" plan for missions. With the two plans I trust that our school will redeem itself in mission work. I was deeply interested in your discourse, "Look and Pray;" also your "Open Letter." They must be an inspiration to the thousands that read them. I cannot see how our denomination can spare you from mission work. Yet I feel confident that God will use you for the best interests of his cause, and also to lead our people on to victory."

JUBILEE PAPERS.

As pointing toward the need of a second edition of this book, we may state that there are now orders for about forty copies that we cannot fill. Nine hundred and sixty more would make one thousand!

FROM MR. VELTHUYSON.

Somewhat in a hurry I wrote to you some lines to tell you about the photos. I added some particulars about my labors that probably were less or more incomplete. Therefore I hope you will permit me to give some amendment. Now I have to acknowledge the receipt of the copies of "Jubilee Papers." Thanks for them.

The "Open Letter to Seventh-day Baptists," Feb. 1, 1893, I read to the church. Be sure our little flock likes to do what they are able to perform. And as to the collection of money for the Societies, we try to do something in behalf of the China Mission, you know.

Let me tell you that this winter time I could go out and give several lectures in different places, because the church here gathered, by

small contributions, by and by an amount of money that was destined for the propagation of Sabbath and baptism doctrine in our country. I myself gave the money for temperance lectures. And so Zaandam, Amsterdam, 's Gravenhage, Leiden, Krommenie, and Rotterdam, were visited by me this winter time. My lectures were always followed by discussion. Here in this town four meetings of this kind were held; one of them not in our chapel, the three other ones in controversy with an atheist; subject: The credibility of the Bible. Next Tuesday I hope to give the last lecture of this kind and this season at 's Gravenhage. There one of the consequences is the intention of several believers of different churches to form a "Society for searching the Scriptures." It would be a blessed fruit if in reality such a society did appear, and "searching the Scriptures" became the serious labors of its members. The ordinary labors went on without any suspension. Prayer-meeting, preaching, church-meeting and Sabbath-school, besides meetings of the Temperance Society. Further on my personal labors in other societies for social welfare.

I suppose I never before had such a large opportunity to bring the truth in so short a time before so many audiences without our town. Concerning real conversions I cannot give any account. I am living in the expectation that ere long two or three baptisms will occur in our chapel. I say so because three persons, who since a certain time kept the Sabbath with great sacrifice, and assist always to our meeting (except church-meetings), give me some hope that they feel it right to confess their Lord and Saviour. But I can say no more.

Our little flock walks in unity and peace. We enjoy much of the blessings of God's house. Tracts on different subjects are constantly spread according to our financial strength. Our monthly and some pamphlets, or little books also. My daughter regularly instructs, Sabbath afternoon, her classes of boys and girls in the temperance principles, viz., as a Christian does, who knows that temperance cannot take the place of the Saviour, whose love leads to all virtues, and thus to temperance also.

Our brother Taekema is doing constantly, and indeed an important work in the service of the Midnight Mission at Haarlem. It is indeed astonishing what blessings the Lord bestowed already on that labor of him in this town. Our sister Maria Van der Steur will send you, herself, soon her own tale, howbeit I shall have to translate it. My elder son is still leading the Midnight Mission at Amsterdam.

Our brother Joh. Van der Steur sends happy news from Magelang, Java. My daughter is translating some items from what he told us in his letters and was placed by us in our little monthly, *De Middernachtsendelong* ("The Midnight Missionary"). I hope that translation will soon reach the Editor of our RECORDER. Three hundred copies of *De Boodschapper* are now sent to Java since Bro. Van der Steur settled there. So we have in him a helper to sow the seeds of truth, the Lord has trusted to us as a people, even in India. Besides, he uses a great deal of leaflets, tracts, little books, etc. I wonder what has been the resolution of the Governor General of our Indian colonies concerning the abode of our brother. He could not indicate sources of revenue like commonly missionaries can, because he went without purse and without salary. Well, we trust the Lord will make it all well and grant him to stay there and to labor after the desire of his innermost

soul among the poor and forsaken soldiers. Our prayers are for him night and day.

We have here such a fine and beautiful spring as nobody remembers to have lived to see it. Thousands and thousands of strangers thronged here from all sides on the two Eastern days to see the flowers on the fields of the florists. The air is filled up here, miles around, by the fragrance of hyacinths. Crocus were first before hyacinths, and now tulips are following. How I wished the American friends could see the beautiful spectacle around our town.

Dear brother, God be your strength and bless you in all your labors for his name's sake. His blessings rest on all the testimony of our friends and our people. Let us constantly bring our wishes for the good of God's house before the throne of grace. Our salutation to you all.

HAARLEM, Holland, April 6, 1893.

FROM D. H. DAVIS.

I must take the time to drop you a few lines. We were favored with an extremely smooth and pleasant passage from Yokohama to Shanghai. The winds and the waves could not have well been more favorable.

We arrived Tuesday, March 14th, at about 12 o'clock M. All the members of our mission together with a few other friends, were at the wharf to welcome us as we landed. We were very glad to meet all again, and to feel that our long journey is now completed, and rejoice that it has been attended with such signal blessing from our heavenly Father. It seemed to me that God was answering the many prayers that were being offered on our behalf, and so we were brought in peace to the haven whither we would go. The rooms we formerly occupied being vacant we set at once to getting ready for house-keeping again. Dr. Swinney and Miss Burdick have kindly invited us to live with them until we shall have ample time to arrange our affairs.

We hope to be settled very soon and actively engaged in the work. With kindest Christian regards.

SHANGHAI, China, March 17, 1893.

MISSIONARY SOCIETY.

Receipts in April, 1893.

Second Brookfield Church	\$18 80
Sabbath-school	3 40 - 20 20
W. C. Burdick, Alfred Centre, N. Y., for remittance to D. H. Davis	2 85
Garwin Church	9 00
Waterford	5 06
Little Geneseo Sabbath-school, S. M. S.	10 00
Walworth Church	7 50
West Edmeston Church	12 25
A friend	1 10
Charles Potter, Plainfield, N. J., for Southern field	200 00
Prof. A. R. Crandall, Lexington, Ky.	25 00
Ashaway Sewing Society	25 00
Received from Woman's Executive Board:	
Miss Burdick's salary	92 00
Medical Missions	30 00
General fund	3 00 - 125 00
Received through O. U. Whitford	
I. N. Kramer, Marion, Iowa, J. M.	2 00
Milton Church	28 00 - 25 00
Received through A. E. Main:	
S. N. Stillman, Alfred Centre, N. Y.	10 00
P. F. Potter	5 00 - 15 00
Received through L. F. Skaggs:	
Receipts on field	6 58
L. F. Skaggs and family	15 60
Photo of Delaware church	5 00 - 27 16
Received through S. I. Lee:	
A friend of missions	50 00
R. G. Ellis	1 00 - 51 00
Received through J. L. Huffman:	
Collection Middle Island Church	19 98
Lost Creek	3 00
E. F. Randolph, Middle Island, W. Va.	1 00
Thomas Noble	1 00
Francis Randolph, Salem, W. Va.	50
J. B. Davis	50
U. F. Randolph	1 00
Ernest Randolph	1 00
Arden Ford	1 00
E. O. Davis	50
Mrs. Harriet Randolph, Salem, W. Va.	50
A. S. Childers	50
P. F. Randolph	5 00
Collection Salem Church	12 74
John F. Randolph, Buckeye, W. Va.	1 00 - 43 20
Received through J. M. Todd:	
Collection at Berlin (Wis.) Church	2 93
J. M. Todd	5 00 - 7 93
Received through G. W. Lewis:	
Receipts on field	7 29
Received through H. B. Lewis:	
Receipts on field	3 31

"Elder Woodbridge, after whom the ancient village in Georges Township was named, was a famous man in his day; and he had associated with him a band of earnest men whose austere lives and stern piety made them not unlike the Puritans of New England. They left a strong impress upon the community, and though they are gone the example of their upright lives yet endures. It is unfortunate that so little has been left on record of the lives of Samuel Woodbridge and the prominent co-workers with him."

The following is the substance of this sketch which Prof. David has placed in our hands, with the permission to make such use of it as seems best to us:

"Soon after the close of the Revolution a peculiar church, small in numbers, but of wonderful vitality, sought a home in Fayette Co., Pa. It was at the time Haydentown, Mifflintown (now Woodbridgetown), Brownfieldtown, Germantown, and New Geneva, were considered important towns; each expected to be the commercial center of the country, and property was more valuable in these towns than in Besontown, for they were situated on the line of travel from Cumberland to the head of navigation on the Monongahela at New Geneva, where Albert Gallatin and Commodore Nicholson had set up their glass-works, and Springhill and Wells' furnaces were changing the mountain ores to iron. On the 8th day of November, 1789, at Mifflintown, which had been laid out by Rev. Samuel Woodbridge, the Seventh-day people met, and this is a record of their proceedings:

"This is a record of the proceedings of the first Seventh-day Baptist Church of Christ on the watters of Georges creek. Keeping the commandments of God, particularly God's holy Seventh-day Sabbath with the rest of the commandments of God. Believing and practicing the holy ordinance of the gospel of Christ the doctrines thereof. Inhabitation of the western watters of the state of Pennsylvania agreed and concluded upon by some members belonging to a church of Christ in the state of New Jersey, township of Piscataway, of the same faith and order, and with their consent, we, said members with the assistance of Elder Jacob Davis, late from New Jersey, and Elder Woodbridge of the state of Pennsylvania, Fayette county, Georges township, met on the eighth day of November, 1789, met together at a meeting to consult of religious matters, and then agreed that there should be a church constituted at Gorges creek, Piet county, state aforesaid. Stephen Dunham was appointed to make a minute of the same, and adjourned to the sixth day of June following June 6 day 1790, we, the said members met according to adjournment, and was constituted into a church. Elder Jacob Davis being administrator. Deacon Maxson present.

"We, who desire to walk together in the fear of the Lord, do through the assistance of the holy spirit, propose our deepest and sinseer humiliation for our transgression, and we do also solemnly in the presence of God and each other into the sence of our own unworthiness give up ourselves to the Lord and one another by the will of God."

"Then came twenty-two articles of faith, similar in most respects to those held by the Regular Baptists at present, except on the subject of election, and that Saturday, 'Seventh-day, is the Sabbath;' no Seventh-day Baptist would profane it by calling it Saturday. The articles of faith are signed by:

Samuel Woodbridge, Elder, Obet Meredith,
Stephen Dunham, Clerk, Sally Patterson,

Sam'l Fitz Randolph,
Margaret Fitz Randolph,
John Morris,
John Patterson,
Anna Woodbridge,
Jonathan Patterson,
Elizabeth Bond,
Leah Sturgis,
Jane Dunn,
Cornelius Williams,
Job Bacon,
Mary Griffin,
Rhoda Bacon.

"Some of these members were recent converts to the Seventh-day Sabbath, we infer; for on that same day the record shows that John Morris was received by baptism and laying on of hands, and in 1792 the record shows that Sister Sally Patterson obtained a letter, and Sister Leah Sturgis was received by letter from a First-day Baptist church at Cohanza, and Cornelius Williams was received from one of the First-day Baptist churches without a letter. In 1798 Jehu John and wife, and Elizabeth David and Rev. Owen David, Abram Wells and his wife, Ann Wells, were received into the church; also John Shicklet and Rachel Drake.

"A meeting-house was erected on the site of the present grave-yard near Woodbridgetown. In 1796 John Bacon was ordered to pay out nine pounds in "underpinning, chinking, daubing, and other necessary things for the meeting-house." In 1793 John Patterson was appointed to preach, "1st, on the second of the trinity; 2d, upon the Old and New Testaments; 3d, the ten commandments; 4th, upon the six principles of Christ contained in the 6th chapter of Heb.; 5th, the sonship of Christ." Thus while the country was in the turmoil and excitement of the Whisky Rebellion in this year and the succeeding, this little church went on building their meeting-house, preaching their doctrinal sermons, receiving members by baptism and laying on of hands and the right hand of fellowship.

"In 1797 the church found that 35 £, 10 shillings had been paid toward furnishing the meeting-house; likewise found that 37 £ and 17 shillings had been paid out. The parties likewise find Job Bacon is responsible for 2 £, 18 shillings," and in 1798 "Cornelius Williams was appointed to prepare upping stones." June 14, 1709, Job Bacon and Jehu John were a committee to see "the instrument of writing of the First-day Baptists relative to the ground on which their meeting-house stood;" and they reported that the First-day Baptists had no regular deed for their ground, and they required Samuel Woodbridge to give bond "to make a deed for one-half acre of ground to the Seventh-day Baptist Church where the meeting-house stands in Mifflintown." From this time forward the church seems to have had a struggle for existence. "On First-day, Sunday, June 26, 1801, met to make benches and other work at the meeting-house."

"Elder Samuel Woodbridge died July 15, 1814."

"In 1810 the church numbered 37 members in all; and Brother Woodbridge, Sisters Davis and Bacon, were appointed to talk to some of the members to attend the busines meetings and Sabbath-day preaching, better than they have heretofore done."

"April 1, 1830, Elder Peter Davis, of Virginia, preached three times in the neighborhood. Francis Nicholson came forward as a candidate for baptism, and was received after baptism into the church. Miss Nicholson was from all accounts a woman of superior talents. She afterward married Benjmine F. Bond, of Virginia. We find this on record: 'Francis N. Bond died June 17, 1843. Her death was one of great triumph.'

"August 7, 1830, Sabbath, preached at Mary Griffin's. Sister Nancy Nicholson, finding her name not on the church book, requested of the

church that her name be recorded on the church book, and produced satisfactory evidence that she was regularly received into the church in Elder Woodbridge's day.

"Nancy Nicholson died Feb. 22, 1834, aged 58 years. The following were her dying words, written at her request: 'Give my love to every member of our society. Tell them not to forsake the commandments of God. Tell them to contend earnestly for the faith once delivered to the saints. Tell them I have prayed for them every day. Tell them to love one another.'

"Mary Griffin died May 22, 1835, aged 79 years. Elder Stillman Coon preached her funeral from Psalm 37:37.

"The last meeting of the church was held at the house of D. G. W. David, in Wharton Township. Present: D. G. W. David, Penelope David, Ebenezer David, Jane Jones, John E. Patton, of the Smithfield Baptist Church, was clerk *pro tem*. A letter of recommendation was given to Norton D. Kidlow to unite with the Seventh-day Baptist Church of Lost Creek, Virginia. This was in February, 1855.

"Ebenezer David, the father of Mrs. J. S. Bosley, near Uniontown, united in 1870 with the Lost Creek Church, W. Va., on his own statement, as the last surviving member of the Church. This was, however, a mistake, as the only person now living who was ever connected with that Church is Mrs. Mary A. David, the writer's mother, and mother of J. S., W. O., and Sarah E. David, of Fayette county. In 1838 we find this record: 'Joseph David and Mary, his wife, came forward, and after examination were baptized and received into the Church. N. B.—Mary, his wife, was received from a First-day Baptist Church by recommendation.' The last members received into the Woodbridgetown Church were Jane Jones and Rachel Pringey, at the house of D. G. W. David, in 1850.

"The facts in this paper are taken from the original records of the Church, now in the hands of Mr. F. M. Kildow, of Berea, Ritchie county, West Virginia. Thus the history of this peculiar church, 'a speckled bird' among the Baptist Churches of America, is ended. Its members lie sleeping in their graves in Illinois, West Virginia, Wisconsin, Texas, and Kentucky, and in the quiet grave-yard at Woodbridgetown. Many of them were college graduates, well-informed, influential citizens. The writer possesses the Latin Grammar that some of them owned when students at Brown University and other schools.

"My grandfather, D. G. W. David, was born in Philadelphia, February 10, 1768. He was a son of Rev. Enoch David and Elizabeth Harrison David. D. G. W. David was named for Daniel Harrison and Rev. George Whitefield, who was a warm friend of Enoch David. My grandfather was not a soldier in the Revolutionary war, but his brother, Rev. Ebenezer David, a Seventh-day Baptist minister and graduate of Brown University, was chaplain of the 6th Rhode Island Regiment. In what year my grandfather came to Fayette I do not know, but it must have been in 1797 or 1798, for he married shortly after he came to this country. He settled on Sandy Creek in Wharton township, on what was then the main road across the mountains to the West, branching off the old Braddock Road somewhere about Mitchell's Tavern, I think. He purchased about 500 acres of land, and lived in the same house for sixty years. He died May 7, 1861. He was a fair Latin and Greek scholar, having received his education at an academy in Philadelphia. He married Elizabeth Wells, daughter of William and Rebekah Wells. William Wells was the man referred to in your interesting old paper, No. 12, on Springhill Furnace. I got the impression from my grandfather; that his father-in-law, William Wells, owned a furnace in what is now West Virginia, about half-way between Springhill Furnace and Ellicott Furnace, at Ice's Ferry on Cheat.

WOMAN'S WORK.

For all human ties that bind me,
For the task that God assigned me,
For the bright hopes left behind me,
And the good that I can do.

—G. L. Banks.

DZAU SIAN MAMIE'S WEDDING.

There are doubtless many in America who still remember seeing Dzan Tsung Lan when he visited that country with Dr. Carpenter, and we so often in writing have occasion to refer to him and to his family, that I am sure there must be many friends who will be interested in hearing something about the marriage ceremony of his younger daughter. This daughter, Sian Mamie, was a child when Tsung Lan married his second wife, a heathen woman, and he gave Mamie to her. It was through her influence and that of her father that Mamie was betrothed to a heathen. This has been a great sorrow to us, for Mamie is a lovely Christian girl.

The wedding occurred in February, 1892, at the country home, and was purely according to Chinese custom. I arrived the morning of the first day of the wedding. Preparations for the feast were going on in one room, in another Mamie's outfit was being brought together and made ready to send to the bridegroom's home, and many guests were already arriving.

Mamie sent at once for me to come to her room, where I found her in the hands of the hairdresser, and I became an interested observer of the manner in which her abundant, black hair was arranged and finally entirely covered by a great superstructure of metallic ornaments, and red roses, surrounded by a fringe and long pendants of pearl beads. When this was done the red silk garments were put on, a red silk veil tied over the face, and holding a red fan, to which was pinned a second veil, before her face, Mamie was led to the ancestral hall, where the feast had been prepared, and placed in the seat of honor.

With much ceremony the guests, on this day only women and children, were seated and every one proceeded to eat of the good things brought to the table; that is, all ate but the bride, who sat behind her two veils, and, although her cup and spoon were well filled, never a bit could she touch. Before the feast was finished she was led back to her room where she must sit until the chair, which her husband sends for her, shall arrive.

It was indeed a sad afternoon to me. This young woman, whom we had come to love very dearly, spending the last few hours in her father's house so soon to go to a home, not a member of which she has ever seen, her husband a perfect stranger to her, and none of the family Christians.

While we waited, the father, brothers and sister, came into the room, others crowded in, and we had a little service. We sang, "I need Thee every hour;" then Dzan Tsung Lan read a passage of Scripture, made a few remarks and offered prayer. As it grew dark the boat and chair came. Mamie's outfit, furniture, bedding, various utensils, trunks of clothing, a large, white goose, and a quantity of pork, salt fowls, mutton and other edibles, were put in the boat, and the sedan chair, on this occasion a handsome green one, was brought into the hall.

Mamie began to cry and call for her mother. Several times the attendants went to fetch the mother but always returned with some excuse. "She is very busy now and cannot come." "She

has no time now." "Your mother has had much to do and she is very tired; she cannot come." Very cruel it seemed to me, and it was not until afterwards that I found this was a regular part of the programme. If a mother relents and comes at the call of the bride it is supposed to endanger her happiness in the new home for all time. Finally Mamie was led before her father, mother, and each of her brothers, to say "Thank you," which she said as well as she could through her tears; then she was put into the chair, the attendants made ready, and they were soon gone. No one accompanied the bride from her own home but a woman hired for the occasion.

The second day the bridegroom comes to pay his respects to the bride's parents. Great preparation is made for this event. When the bridegroom's arrival was announced the two older brothers, who had already donned their bridal garments, went out to the entrance to meet him. Very low they bow to each other, and together they come toward the house; before they enter they bow again. After this the father and brothers, individually meet the new son and brother, and there is more bowing; at the proper time they "call" each other; that is, address each other by the term which expresses the relationship which now exists between them. After this the young man is led to the curtained door of the room where the women of the family have been staying, and from which we have been taking peeps at the ceremonies going on outside. The mother, who has just put on an embroidered upper garment for the occasion, stands before the door. Several times the young man bows, then the curtain is raised for a moment, and we see a sturdy, open-faced young man, who looks Mrs. Dzan frankly in the face, and says "Mother." She says "Son," and the curtain drops. A little later the men and boys sit down to a fine dinner, while the women in the side rooms sample the good things as they are prepared.

The third day the bride's brothers go to the bridegroom's home for a dinner, while in the bride's home things begin to settle back, guests with handkerchiefs well filled with cake, nuts, and whatever else could be put in a handkerchief, start for home. One event of great interest is the return of the woman who accompanied the bride. Very eagerly all gather about her. "How was she received?" "How much money did the older people of the family give her?" These, and various other questions are asked and answered. Clearly, Mamie was well received, and the home to which she is gone is one of plenty; but alas! her husband's older brother, and others in the family, are opium smokers.

In the evening of the third day, Mary, the three brothers, and I, left for Shanghai. When at prayers Sing Chung prayed, and I am sure we all joined with him, that God would bless and care for "our Mamie, who is to-night among strangers and people who know Thee not."

SUSIE M. BURDICK.

WHERE ARE THE YOUNG MEN?—In a temperance address, Miss Elizabeth W. Greenwood reported the following facts, which arouse the churches to multiply their efforts in behalf of young men: In Washington, D. C., a company of gentlemen counted the young men in the ten largest prayer-meetings in that city on a week-day evening. They found 168. They then went to the ten largest saloons, and found that 365 young men entered them in the course of an hour and a half. They then went to the ten largest theatres and counted 815 young men.

(Continued from page 308.)

THE NEW RHETORIC.

become good usage. It may take some heroism to admit that cablegram, or mugwump, or higgedly-piggledy, has any right in any language, but the new Rhetoric will not shrink. It is just possible that it will one day yield to such so-called words as enthuse, walkist, to suicide, and the use of don't with the third person singular, but the prospect of such an event is a melancholy one. In short, while the new Rhetoric will demand that every new usage shall be founded on a need, it will try not to be priggish. It will talk less about purity of diction, and more about the relative capacity of words to express thought to the universal reader. It is inclined to believe that, in spite of the impoverishments wrought by slang, the English language is richer to-day than ever; more efficient than ever as an instrument of expression.

For several reasons the New Rhetoric will go hand in hand with the study of English literature. Forty years ago the department of English in the American college included only rhetoric. There was no English literature nor English philology. But the wide reading of good English is, next to incessant practice, the best help toward writing good English. This rhetorical study must, however, be conducted with an aim different from that of the future study of English literature. The rhetorical study of literature regards it as an effort at expression. It is however to be hoped that rhetorical study can be made so to accompany literary study that the material of the one may be at the same time the material of the other. The time to get the best results from a rhetorical study of literature is while the student is still fresh from its literary study, and is burning with that enthusiastic interest which is so essential to the study of style and yet was so hard to secure by the rhetorical methods of the past.

In the next place, the alliance of rhetoric with literature gives a wide field for the scientific side of rhetoric. I know that it is disputed whether rhetoric is a science or not. All that need be said to this is that if there be no science of rhetoric it is a great pity. To have an art without a scientific basis of fact is a most lamentable state of things. The science of rhetoric is indeed more neglected than almost any other of this day; and yet few fields of investigation offer more fascinating outlooks. It is safe to predict that within the next twenty years the New Rhetoric will include something more than a half blind art; it will include a science, which shall avail itself of the important discoveries now making in the new psychology, the new aesthetic, the new philology and phonetics.

Some scientific rhetorical essays have already been made. Few have received more discussion than has Mr. Spencer's *Philosophy of Style*; and by this time it is perfectly sure that in enunciating and applying the theory of economy, of attention and sensibility, Spencer told but half the truth. There remains an unestimated amount of research to be done by advanced students of English composition. To no great extent has the development of English prose ever been scientifically inspected; its facts remain to be found and classified. Such books as Professor Sherman's *Analytics of Literature*, published last month, mark a new era. It ought not to be long before our university seminaries shall be doing laboratory work in the elements of style. Most interesting questions arise in connection with such subjects of

investigation as these; the connotative power of words; the theory of good usage; the history of the English sentence and of the paragraph; the order of the English sentence as contrasted with the order of the sentence in other tongues; the nature and limits of the rhetorical figures; the respective limits of prose and of poetry; prose rhythm; the history of predication; the comparative "weight" of styles, the new articulation of clauses; the history of rhetorical theory and practice.

Until the many questions suggested by these subjects are settled by first-hand investigation, it cannot be said that we know either the history or expression, or the probable future development of the wondrous instrument which we call language.

DODGE CENTRE TO BOULDER.

Our last days at Dodge Centre were passed with mingled feelings. The especial services on Sabbath, April 1st, and the social on Sunday, gave great satisfaction, even though sad thoughts of separation from friends would sometimes rise. The packing and car loading with all the attendant work and confused anxiety were much relieved by helpful suggestions and willing hands. The silver cake basket presented by the temperance women, together with many other tokens placed in our hands, are all appreciated. The final visits and calls, the last words with friends, the large and sympathetic gathering at the depot to see us off are recalled with much tenderness of feeling. Thanks, many thanks to you all, kind friends, at Dodge Centre. May grace, mercy and peace abide with you all.

At our old home, Nortonville, Kansas, we were welcomed and cheered in every way during our week's visit. Preached on Sabbath, April 8th, to a full house. At night we had a joyous reception in the church. Family visiting was very limited, but by means of the little companies invited with us at a few places, we saw most of our old time friends and fellow-laborers in the Lord. Six years have made some very perceptible changes. May Godly peace and religious prosperity abide with church, families and individuals.

A stop off at Topeka of 24 hours gave us opportunity to visit the capitol and view the place of the recent warlike political scenes. The battered down doors at the main entrance to the representative hall were gone. They are held as historic trophies by two members of the house who are to put new ones in their places. The doors at other entrances showed clasp and padlock as extra protection to the hall and its occupants. Also the rough timbers used in barring the doors were still at hand. As we stood where the two rival speakers stood side by side, each with his own gavel pounding upon the same stone to call his house to order, we could but deprecate the folly of citizens becoming so anxious for personal and political power as to cause such widespread confusion and threatened bloodshed. It seems miraculous that some hot-headed man did not fire a shot that would have precipitated a devastating and blood-curdling combat. The coolness maintained at that critical time speaks volumes in favor of the prohibitory law. Many of that mass of men were aroused to the highest pitch of indignation, and bursting with anger, but they were not drunken. The open saloon would have been the torch to the inflammable mass and hundreds would now be mourning the murderous death of husbands, fathers and brothers. One of the prominent members of

that memorable house of representatives told me he passed 70 hours with only one hour of sleep.

We called upon Deacon J. G. Hummel, formerly of Marlboro, N. J. He was out working about the garden but he shows the effect of the paralytic stroke of a year or more ago. The daughter, Mrs. Taylor, was lying low by reason of a delicate surgical operation performed a few days before. Thanks to God, the Christian religion was proving sufficient in this trying time.

Friday, April 14th, we passed on to Marion county. At Florence we found ourselves too late for the train to take us to Oursler Station. Bro. Oursler had learned the situation and met us at the Florence depot. We very much enjoyed the five mile ride to his home over that dry, smooth road on that pleasant afternoon. On Sabbath-day it was a pleasure to meet some 30 Sabbath-keepers in that school-house and there preach the gospel. Also by request preached in the same place on Sunday night to a full house. Twelve years ago next August I first went to see Bro. Oursler, who with his good wife, had recently embraced the Sabbath. Three of their children have since grown to years and united with the church. Bro. Adams and wife have also stood true to the Sabbath these many years, and they are prospering. Recently two Seventh-day Baptist families have moved in and purchased farms. Thus is the Marion Church encouraged. Bro. M. Harry has been with them for the last three years. He serves the church about half the time. The other half he is away from home to serve others. There are at present some favorable opportunities to purchase homes at a very reasonable price in the Oursler neighborhood. A large land owner died about two years ago and his estate is now in market. That section of country is a beautiful spot on the Lord's earth. Mr. E. M. Oursler, Marion, Kansas, will answer inquiries. It is better to go and see for one's self. This visit was very pleasant and we trust profitable to all concerned. But the parting day came. Monday, the 17th, at Florence, we boarded the fine vestibuled train bound for Denver. On and on we went over the broad stretching plains, through the wind and dust and sunshine. Though running westward the sun beat us in the race, the darkness came, and we were glad to stretch ourselves upon the good beds in the sleeping car. We reached Denver at 12 o'clock by my watch. Everybody said it was only 11 o'clock. No matter, we were hungry according to my watch and ate dinner. About 5 o'clock we took the train for Boulder in the midst of a wet snow storm. The Spanish Peaks and Pike's Peak and mountain scenery had taken our attention since the dawn of day. Now nothing could be seen but the falling snow. Yet we passed over thirty miles to Boulder with good cheer. In the Denver depot we met Jessie Davis, an intimate friend of daughter Mary at Milton College, and Mr. and Mrs. Simpson, of Boulder. All were with us. At the Boulder depot we found other friends, found our car-load of household goods all right, unloaded and in the new house made ready for us. After a good night at Bro. T. H. Tucker's we went to the house, found carpets down and cook stove in place. We went to house-keeping at once and ate dinner at our own table. Well, here we are with the foot hills of the Rocky Mountains at our feet, ready to build up the Master's cause as committed to our hands.

S. R. WHEELER.

BOULDER, Colo., May 3, 1893.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., May 12, 1893.

Must the Chinese go? This week the Supreme Court hears appeals from the United States District and Circuit Courts denying the petitions of Wang Quan, Lee Ges and Fang Yue Sing for a writ of habeas corpus in view of their arrest and deportation ordered by said lower courts. The general expectation is that the Geary law will be pronounced unconstitutional.

Prohibitory immigration laws are unnecessary. Regulation only is needed. There is room for many more millions in the unoccupied territory of this country. There are fields to plant and water, mines to work, canals to dig, mountains to tunnel and untold wealth to develop, and it is folly to exclude honest labor. The various schemes of deportation and rigid exclusion are impracticable. Let criminals and imported paupers be barred. Let emigration and immigration be taxed; let the opium joints, fan tan holes, high binder despotism and anarchistic insolence be abolished; encourage the acquisition of citizenship and of homes and put criminals to work on roads and canals; and trust to the winds of heaven and the warm currents of Christian civilization to relax the bonds of ancient bigotry, ignorance, superstition and anarchistic folly and dissolve them in a sea of forgetfulness.

Pension abuses. How many frauds draw pensions nobody knows. Many patriotic soldiers denounced Cleveland because of his pension vetoes, but those vetoes whether just or unjust showed the courage of the man and must have made him friends. There are few communities in the North where the voters are not cognizant of erroneously given pensions. Some of these voters, though Republicans, would like to see a let up on increased pension-giving which now requires 180 millions annually, or more than all the other expenses of the government including the mail service. If there is one improperly bestowed pension to each town, and one alienated Republican it would account for Cleveland's victory. Old soldiers ought to take the lead in calling a halt.

Counterfeit currency finally gets to the treasury and is there stamped counterfeit and then returned temporarily to the banks that deposited it and finally returned to the treasury again. It is counted and accounted for as carefully as genuine money and is destroyed except a few specimens of the more dangerous sort. Those can only be carried by authority of permits from the Secretary of the Treasury given to government agents under very strict regulations, requiring that each bill shall be stamped counterfeit, listed, kept constantly in possession without diminution or increase and finally returned to the treasury. Some of these counterfeits, like the sinners of old, would deceive the very elect. A counterfeit two dollar Hancock note was submitted to the engraver of the genuine plate and was pronounced good by him. But when asked how it happened that in "Register of the Treasury" there was no dot over the i, nor period after treasury, and why the minute word in the ball of figure 2 in one corner of the note was spelled owt instead of two, he changed his mind.

Prof. Langley, head of the Smithsonian Institute, makes trial this week of his Aeroplane which is designed to move on the air like a flat disk which a boy throws in air or skips on water, or like a boomerang, except that it is steered at will. It weighs forty pounds to the horse power and can sail against the wind, but has little of the ascensional quality of a balloon.

CAPITAL.

YOUNG PEOPLE'S WORK.

THERE are now in England 557 Christian Endeavor Societies.

ONE of the thoughtful things which the Students' Quartet do is to visit the aged and infirm at their homes and give them some of their choicest songs.

ACCORDING to Secretary Baer, of the United Society, the four essential features of a Christian Endeavor society are: The pledge, committee work, the consecration service, and interdenominational fellowship. A discussion of these four essentials will occupy a half day, Friday forenoon, at the Montreal Convention which occurs early in July.

WE have thought that it might be helpful and interesting to the young people if provisions were made on this page for a Question Box. Other papers have such a department. We would be glad to start it if it is desired. We would be willing now and then to make up a question or so and then answer it ourselves if the supply that week happened to be rather low. And so if you have any interest in this matter pro or con, or have any queries to make about our work, or have any suggestions as to how this page might be made more helpful, please address, Box 160, Milton, Wis.

SOME time ago, April 13th, we requested the Corresponding Secretaries of the local societies to send us postal cards with their names and addresses on the reverse side. Of course it would cost one cent and some trouble, but we thought that they would be willing to make the sacrifice to accommodate us, and we were not mistaken; already the cards begin to arrive. It is now only three weeks since the paragraph appeared in the RECORDER and we have received four postal cards. We want to take this public way of thanking you all for your kindness and promptness in acceding to this request.

A CORRESPONDENT writes that the clipping from the *Evening Wisconsin* which was on this page April 27th has had two different "runs" in the papers during the past ten years and he is sorry if it has got to have another "run." We beg everybody's pardon, and will be more careful in the future.

WHERE ARE YOU JOURNEYING?

This is a question that we seldom stop to consider; yet it is a question of very great and grave importance to us, one and all.

If we were to take a journey would we start off carelessly and never think where we were going? I am sure every one would laugh at such an idea. And if this seems so foolish to us in our pleasure, how very foolish must it seem to God that we take no thought for our journey through life.

There are but two ways—the broad way with the wide gate that leads to destruction, and the narrow way with the strait gate that leads to life everlasting. Which way shall we choose? But says some one, "What's the use in trying? the Christian's life is a warfare and a struggle?" But let me ask you, Is not the life of sin a warfare and a struggle? We *must* fight this battle of life, and we will find it a struggle anyway. The question is, Will it be better to live the life of sin and struggle on alone, or strive to live a good life and have Christ to help us?

Life is just what we make it. We are constantly going, there is no standing still, and we are either going up stream or down. We may be Christ-like, leaving joy and gladness wherever we go, or a blot, sending our dark influence to the very circumference of society, but a *blank* we cannot be—we are either for or against, and just as surely as we are here just so surely must there be an end. Were shall we spend eternity?

Let us all stop awhile in this busy whirl of life and think about this, and let us all decide to travel by the narrow way.

"The line to heaven by Christ was made,
With heavenly truth the rails are laid,
From earth to heaven the line extends,
To life eternal, where it ends.

"Repentance is the station-house,
Where passengers are taken in,
No fee for them is there to pay,
For Christ is himself the way.

"The Bible is the engineer;
It points the way to heaven so clear,
Though tunnels dark and dreary here,
It does the way to glory steer.

"God's love the fire, His truth the steam,
Which drives the engine and the train;
All you who would to glory ride,
Must come to Christ, in Him abide.

"The first, the second, and third class
Repentance, faith and holiness,
You must the way to glory gain,
Or you with Christ can never reign.

"Come there, poor sinner, now's the time,
At my station on the line,
If you repent and turn from sin,
The train will stop and take you in."

H. E. C.

WALWORTH, Wis.

SUCCESS.

"Nothing succeeds as well as success."—*Talleyrand*.

The man Talleyrand, who made the above mocking assertion, was one of the closest observers of human nature who has ever lived. And yet what he said in a spirit of uncommon hatred of his fellow-beings is really another way of saying the exact truth—that success comes only after so many trials and disappointments that the world, considering it a safe rule, admires the result, and feels that the reflected credit for a great result belongs to him upon whom it falls. Sooner or later all take on a broader burden than merely their own support. Try early in life to get the start which the experience of others furnishes you. Right here in youth is the time to begin the battle.

Alexander Smith, a Scotch poet who died at a very early age, said very appropriately: "To bring the best human qualities to anything like perfection, to fill them with the sweet juices of courtesy and charity, prosperity, or at all events, a moderate amount of it, is required just as sunshine is needed for the ripening of peaches and strawberries." How are we to catch this marvelous sunshine of prosperity? Simply do not shut it out. When a clerk stays in one position all his life, it is certain to be from lack of both ambition and ability, and he lacks a good deal of each. It is true that we often fail of reaching the goal after many well directed efforts. But all is not lost. We are benefitted by the effort, strengthened and better fortified for the coming battles.

The little child does not learn to walk all at once. But only after persistent and repeated efforts, and then how proud is it of the attainment! Still there are many falls ahead ere it passes from the stages of childhood into youth. So with us who are in the higher struggle. We are not safe even after we have reached the desired mark. It must be a constant struggle lest we fall. Some one has said, "True manhood lies not in never falling, but in rising

every time we fall. Comforting words for the discouraged.

Another thought, the person of success knows the difficulties, and knowing them is better prepared to avoid them in the future.

It is difficult to define the world's measure of success. The most generally accepted standard of it is wealth. Money is the reward of industry, toil, talent, sobriety, honesty, and morality. And it is the universal standard of values. Why then should it not be accepted as a measure of success? If wealth could be acquired only through the practice of virtue, we could easily identify the successful man, and establish his degree of success by counting his dollars. Just here, however, is where our money standard fails us; for money is also the reward of thievery, corruption, misery, fraud and vice. Therefore the great universal standard of value utterly fails when applied to the measurement of success in life. What then shall we accept as a measurement? Politics? No! Are there not many of our political leaders to-day, whose lives are a reproach, and whose example is degrading and demoralizing? Education? The men who have done most to curse the world, have done it with the power given them by knowledge. Where then shall we look for a definition of the term and a standard of measurement of its degree? Need we look for anything plainer or more comprehensive than the words found in the Holy Bible? "What is a man profited if he gain the whole world and lose his own soul?"

Still the acquisition of wealth is commendable, and when honestly acquired and properly used, it is most powerful for good. One can follow the dictates of a pure conscience, and yet acquire wealth. It will feed the starving, clothe the naked, warm the freezing, cool the burning lips of the fever stricken, and crush the power of vice. It will take unprotected and homeless children from the street, and place them where they can be trained and educated to be useful men and women, and a blessing to the world.

Here is another test of success—the esteem and respect of those who know you and who meet you every day. Let me quote a modern saying which is weighted with truth and wisdom. "Tell me who are your associates and I will tell you who and what you are." Disraeli said, "The secret of success is constancy to purpose." Most of the "self-made" men have achieved success through constancy of purpose.

They have determined upon the accomplishment of a certain purpose and then bent all their energies to that purpose.

In starting out in life let us be careful to determine what our inclination prompts us to follow, and then follow it diligently.

Let us see what successful men, or those whom the world calls successful, have to say about success in life. Disraeli, the great prime minister of England, said, "Youth is a blunder, manhood a struggle, and old age a regret. Grey said:

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth ere gave,
Await alike the inevitable hour.
The paths of glory lead but to the grave.

Such quotations could be multiplied almost endlessly. And yet millions have lived pure lives, and in old age could say as did Bryant:

"So live, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death.
Thou go not like quarry slave at night,
Scourged to his dungeon, but, sustained and soothed,
By an unfaltering trust, approach thy grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams."

NELLIE P. GARDINER.

OUR MIRROR.

PRESIDENT'S LETTER.

I said in one of my late letters that I hoped soon to visit the Endeavor Societies of the Western Association. The first meeting I attended was of the Alfred Centre Society. I have not looked in such an interesting and large sea of young faces in a long time. Our first meeting was on Friday night. Rev. L. A. Platts, acting pastor of the church, asked me to speak and to conduct the after-meeting. It became manifest before the close of the meeting that there was a revival interest in the large congregation present. On Sabbath afternoon, the hour for Young People's meeting, another meeting of the same character was held. The interest increased; some asked for prayers that they might return, and some that they might find Christ. The meetings have been continued at the request of the pastor, the newly-installed president of the school, Rev. A. E. Main, and of the people. I never saw a more earnest and successful lot of workers than I find here. There are also a great many unconverted and indifferent people here; as good an opening for mission work among the workmen here as I have ever seen. We are holding a 7 o'clock meeting in Memorial Hall on the hill, then go to the church at 8, singing one or two pieces on the street on our way. The interest is increasing; new ones come every night; they come to find Christ and then lead others. If the interest continues I shall not be able to visit the other Societies just yet, but if you will pray for like interest and work of grace I, or some one else, will try to help you in turn carry on the same blessed work. The pipe organ, a small orchestra and quartette, and singing by nearly all of the large congregation, are great factors in holding the people and interesting them in this work. Such a cloud of witnesses are seldom seen or heard. The business men have kindly closed their business houses early in order to help the progress of this work. There are several enterprises here employing from twenty to sixty Sabbath-keeping hands, very few of whom people are active Christians. It is one of the grandest fields for organizing regular Christian work I have found. The interest at the Bridge is good, and many unconverted people there also. Pray for us.

E. B. SAUNDERS.

—A SOCIETY of Christian Endeavor has recently been formed at Addison, Webster Co., W. Va., with eight active, four associate, and three affiliated members. Since the organization was effected on a very stormy day, we hope to hear of an increase in membership soon.

—THE Farina Junior Christian Endeavor gave an entertainment in April which was worthy of commendation. The work among the children is excellently managed by Misses Mertie Crosley and Inez Burdick.

—THE Farina Y. P. S. C. E. were encouraged and helped by a visit from T. J. VanHorn the latter part of April. After the regular meeting Sabbath evening a social was held, the interest of which was enhanced by different members speaking of the work of the young people in New Market, Milton, and Chicago. Music was furnished by the Missionary Quartet and Mr. VanHorn. The last regular meeting was held at the home of Mr. and Mrs. Amos Colgrove, an aged couple living near the church. The house was filled and an interesting meeting held. A Missionary Quartet has been formed to go to

surrounding points and hold meetings. The young people seem ready and willing to take up whatever duty is made clear to them.

—WE are in receipt of a letter from the Rev. W. W. Sleeper, State Superintendent of Junior work in Wisconsin, with reference to Junior methods and work. Judging from requests for hints in this line of work that it may be of interest and value to those in charge of our Junior Societies, we print a portion of it:

"Our Juniors need training, first in the simplicity of confessing Jesus Christ, and offering prayer to him. Then, in sacred song; in systematic giving, in practical morality, such for example as is taught by the W. C. T. U. agencies, Society for Prevention of Cruelty to Animals, etc. Missionary interest needs to be developed, and the spirit of 'not being ministered unto, but ministering.' The boys and girls should be taught how to personally influence their mates to give up bad ways, and follow Christ. Service is the keynote of the Endeavor movement. The Lend-a-Hand Committee expects its members to actually lend a helping hand, each day, to some one—man or beast—needing assistance; and to do it in 'His Name.' Modest reports might be encouraged each week. It will surprise one, how many ways boys and girls can find of 'lending a hand' unasked. 'Sunshine' work is doing little services for others that will make them happy. Sweet obedient behavior at home, at school, at church, is sunshine work; bringing flowers to church, taking them, or any other acceptable thing, to sick, aged, shut-in folks, and so on. Some boys say they cannot sing to avoid the necessity of trying. Boys are naturally bashful, and must be encouraged. Nearly everybody can sing who tries. Every Junior has a large Music Committee in his own mouth and throat. By a Roll of Honor some societies encourage members to attend church, Sabbath-school, and Junior meeting, regularly. The consecration meetings are conducted much like the Senior consecration service. Perhaps the best way to manage is to first ask a general question, to which each child will give a personal answer: as—'Am I a Christian?' or, 'How do I know God loves me?' or 'How can I show my love to Christ?' and many similar ones. Then slowly call the roll of members, expecting each one to rise and give a true answer. Do not expect any to refuse. It is quite easy to secure a true, heartfelt response from every child present. These meetings are perhaps the very best."

THE THIMBLE.

Did you ever take the trouble to look up the history of the curious little bell-shaped indented piece of metal you wear on your finger when sewing, and which you are contented to call your "thimble?" It is a Dutch invention, and was taken to England in 1695 by one John Lofting. Its name was derived from the words thumb and bell, being for a long time worn on that member, and called the thumbel; only within the last 150 years has the word "evolved" into thimble. All records say that the thimble was first worn on the thumb, but we can scarcely conceive how it would be of much use there. Formerly it was made of brass and iron only, but of late years steel, silver, gold, horn, ivory celluloid, and even pearl and glass have been used in its manufacture. A thimble owned by the Queen Consort of Siam is shaped like a lotus, of solid gold, thickly studded with diamonds, which are so arranged as to form the lady's name and the date of her birth and marriage. Queen Victoria has a very valuable gold and diamond-set thimble, upon which are engraved many historical scenes from English history.

For the SABBATH RECORDER.

STEPPING STONES.

ANNIE L. HOLBERTON.

If you seek the smiles of fortune,
Win your way,
Step by step, to right achievement,
Day by day.

Should some partial judgment laud your
Powers too high,
Make the same a mark to set your
Standard by.

If your faults or failure cause the
World to frown,
Or if false report assail you,
Live it down.

Do not trumpet your intentions
At your will;
Make your promise but a surety
To fulfill.

Let no circumstance dishearten
Nor appall.
Perseverance wins the laurels
After all.

Take not any man's opinion
For your guide;
Weigh with care, research with wisdom,
Then decide.

Accept God's unchanged commandments
As your creed;
Unreserved and unperturbed,
As they read.

Attempt nothing you cannot ask
God to bless,
And in all your ways his holy
Name confess.

Look not backward, never falter
On the way;
Step by step the goal grows nearer
Every day.

A GENTLEMAN.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play—
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street,
Off came his little cap;
My door was shut, he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped my pen
He sprang to pick it up for me,
This gentleman of ten.

He does not push and crowd along;
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To forge and mill and store.
He thinks of you before himself;

He serves you if he can;
For in whatever company
The manners make the man.
At ten or forty 'tis the same,
The manner tells the tale;
And I discern the gentleman
By signs that never fail.

—Margaret E. Sangster, in Harper's Young People.

COUGHS AND THEIR CURE.

There are few disorders more teasing to the sufferer and to those about him than a cough, writes Elizabeth Robinson Scovil in the second of her series of articles on "Life in the Invalid's Room" in the *May Ladies' Home Journal*. A light hacking cough is often a bad habit; when it is at all under the control of the will it should be sternly repressed. Sometimes the uvula, the pendulous part of the soft palate, at the back of the mouth, becomes relaxed, the point touches the tongue, producing a tickling sensation, which requires a cough to relieve it. A little dry tannic acid put in a quill and blown on the uvula will contract it, or half a teaspoonful of the powder mixed with two teaspoonfuls of glycerine, stirred into half a glass of warm water and used as a gargle.

When a cold has been taken and there is cough with soreness of the chest, bed should be prescribed for fear of a severe attack of bronchitis. Soak the feet in a pail of hot water in which is dissolved three tablespoonfuls of mustard, and rub the chest with warm camphorated oil.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

SECOND QUARTER.

April 1.	The Afflictions of Job.....	Job 2: 1-10.
April 8.	Afflictions Sanctified.....	Job 5: 17-27
April 15.	Job's Appeal to God.....	Job 23: 1-10.
April 22.	Job's Confession and Restoration.....	Job 42: 1-10.
April 29.	Wisdom's Warning.....	Prov. 1: 20-33.
May 6.	The Value of Wisdom.....	Prov. 3: 11-24.
May 13.	Fruits of Wisdom.....	Prov. 12: 1-15.
May 20.	Against Intemperance.....	Prov. 23: 29-35.
May 27.	The Excellent Woman.....	Prov. 31: 10-31.
June 3.	Reverence and Fidelity.....	Eccles. 5: 1-12.
June 10.	The Creator Remembered.....	Eccles. 12: 1-7, 13, 14.
June 17.	Messiah's Kingdom.....	Mal. 3: 1-12
June 24.	Review.....	

LESSON IX.—THE EXCELLENT WOMAN.

For Sabbath-day, May 27, 1893.

SCRIPTURE LESSON.—Prov. 31: 10-31.

GOLDEN TEXT.—*Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.*—Prov. 31: 30.

INTRODUCTION.—Of Lemuel, the supposed author of this chapter, nothing is known. Some regard him as an imaginary person, while others observe this lesson so unlike other sections that they believe it is by another author. In the original the verses begin with the letters of the Hebrew alphabet in their order. The teacher will exercise care in adapting the lesson to different classes. Perhaps the underlying principles should be chiefly considered more than what women were or should have been 2,000 or more years ago.

EXPLANATORY NOTES.—v. 10. "A virtuous woman." Of ability, culture, moral goodness. "Who can find?" As rare as precious stones. Or implying the need of wisdom and discrimination on the part of the seeker. "Price above rubies." A possession above worldly riches. v. 11. "The heart . . . trusteth in her." She is his confidential helper and adviser. "No lack of gain." Need of spoil, or gain of different kinds. He prospers with her co-operation and wise counsel. v. 12. "Will do him good." Because of her prudence and wisdom and management. "All her days." Unbroken happiness and growing love and attachment. v. 13. "Seeketh wool and flax." Obtains material for the clothing of the household. "Worketh willingly." Clothing was then made at home, there being no weaving done in factories as now. This she does cheerfully, singing as she works. v. 14. "Merchant's ships." An enterprising woman, she even makes exchanges or sends to remote places for necessary materials. "Bringeth food." These necessary and humble duties exalt her and show her worth. She does not regard kitchen work as degrading or beneath her as a woman of society. The present feeling of the "aristocracy" about such work is all wrong and has no commendation in Scripture. v. 15. "Riseth while . . . night." Is no sluggard. But she had all needed rest, for in those days evenings could not be spent as now under the parlor lamp with books and magazines. "Portions to her maidens." Sets them to their tasks. v. 16. "Considereth a field. Ascertaineth its worth and whether suitable for her family. "Buyeth it." For a vineyard or whatever needed. "Fruit of her hands." Her own industry rewarded enables her to make the purchase or insure its cultivation. v. 17. "Girdeth . . . strength." Expressive of the energy with which she plans and executes the plans. v. 18. "She perceiveth." She is a woman of observation and profits by experience. "Merchandise is profitable." Her methods for doing business are wise. "Lamp goeth not out." She is an example of diligence. v. 19. "Spindle." On which the thread is wound as it is spun. "Distaff." To which is tied the flax from which is drawn the thread. She is an expert in applying the hand to this. v. 20. "Hand to the poor." Is always ready to help them, sympathise with such. Her industry is not to hoard up wealth. If she belongs to the Ladies' Aid Society she is not always grumbling at the calls for money or work. Charity beginning at home is too apt to stay there, and those who do least for humanity abroad generally do least at home. v. 21. "Not afraid of the snow." Severe cold weather does not find the family without proper clothing. "Scarlet." Double garments. Scarlet goods retained the heat better than white. No furnaces, gas fires, or steam heating then as now. v. 22. "Carpets." Mattresses or cushions. "Take up thy bed and walk." Thy carpet or mattress. "Fine

linen." Costly, white clothing of very fine texture. "Purple." Of richest hue. A. V. says "coverings" and "silks." v. 23. "Husband . . . gates." Where men congregate for business. She makes him well-known and respected by her influence and skill in arranging his clothing. "Elders." Leading men. v. 24. "Maketh fine linen." Garments, flowing robes studded with jewels. "Selleth them." She is experienced in trading. v. 25. "Strength and honor." Dignity. Character clothes her with moral strength. "Laugheth . . . to come." She worries not regarding the future. She rejoices in the Lord, doing present duties, leaving the future with him. v. 26. "Openeth her mouth with wisdom." A wise woman with good judgment, her talk is not common gossip, but sense, showing herself interested in business affairs, in knowledge and wisdom. "In her tongue." On it is the "law of kindness." The law of kindness is opposed to scolding, harshly criticising. A woman of sympathy and love is a power behind the throne. In fact, she is queen. v. 27. "She looketh well . . . household." Looks to the proper training of her children, teaches them God's law, leads them into paths of virtue; by example and precept they become industrious. Her intelligence, conversation, and religious life keep her family in an atmosphere of kindness, love, temperance, purity. v. 28. "Children rise up." She has blessed them, made them good and happy, and is rewarded with fruit of the same kind. "Husband . . . praiseth her." He does not wait until he lays her precious form in the grave before he gives her his praise and appreciates her true worth. v. 29. "Many daughters." The husband is not so selfish and blind that he sees no virtue in others, but "you are the best of all." She is to him. v. 30. "Favour is deceitful." Outward appearances deceive, we cannot always judge by them. "Beauty." That fades in time. "But . . . feareth the Lord." One possessing true grace and religion, she never loses moral beauty. The face may change its color, the brow may be wrinkled, the hands tremble, but she is beautiful in good works and moral worth. v. 31. Her good works and her character are well known among her friends, and their fruits are many. Her works praise her wherever known. "In the gates." Made public.

SUGGESTED THOUGHTS.—Moral goodness and bodily vigor give power and influence to the life. The greatest riches a man can possess do not consist in worldly wealth and office or positions of honor. A good woman is a pillar of strength. A nation will be as its homes. The home is nearest paradise or hell. Husband and wife are each superior in some things, and are both responsible for home's happiness and culture. The mother's example, love, and prayers save multitudes of erring children.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 21st.)

BIBLE IDEAL OF CHARACTER.—Prov. 31: 20-31, 2 Tim. 2: 15.

Character is said to be the estimate which is put upon a person or thing, or one's reputation. It is the sum of qualities distinguishing one from another. But character that goes into eternity is more than that of man's estimate. We judge from the outward behavior or appearance; God judges the heart, knows the motives, secret purposes. The workman approved of God has character, or worth, a sum of qualities distinguishing him from others, known in heaven.

In the Scripture lesson the character of the virtuous, excellent woman is represented as God's ideal. She is benevolent and her life is spent in helping and making happier and better others within her reach. Like the Saviour she went about doing good. She was industrious, diligent in business but not selfish and grasping after the world. Her industry was with charity. She was compassionate, honorable, wise and kind. While attending to the wants of her household and beautifying home and the dress of her family, she makes it her first concern to put on the ornaments of godliness, "a meek and quiet spirit." She so lives and labors that she exalts the character and influence of her family. She fears God and trusts him for the future. She is a woman of prudence and sound sense, and all her words are kind. Thus she excelled and had the love and respect of family and acquaintances. Such a life with such a disposition is God's ideal of true character.

REFERENCES FOR ENDEAVOR MEETING.—Psa. 41: 1, Heb. 13: 16; 6: 10, Rom. 12: 16, Prov. 12: 4, 1 Cor. 13: 4, 5, 7, 1 Tim. 3: 2, 4, 7, Titus 1: 8, 1 John 3: 17, Psa. 1, Matt. 5: 3-11, 44, 48.

—WHY does not the home do more for the Sabbath-school? Why, for the majority of youth, is the one hour during the week of class

work made to suffice for religious training? We cannot here and now answer the question, but hint that something is yet wrong in the homes of too many Sabbath-school scholars.

—It ought not to be the case that what is learned of duty, of the Bible, and Christian living, is only learned from Sabbath-school teachers and superintendents. Parents have not discharged their responsibilities by merely sending their families to church and school. It is a sinful neglect to fail in the home, the most important of all schools for training young lives in right doing and right blessing.

—Of course one hour is better than none and God often uses that hour to counteract all the evil influences of a week. All, perhaps, that some teachers can do for those who come from irreligious homes is to make the best possible use of that one hour and to make impressions that shall last until the next opportunity is given.

—PERHAPS in our next paragraphs we will make a few suggestions as to the way in which the home may assist the school.

—THE Albion Sabbath-school is making arrangements for Children's Day for 1893. The wide awake leaders there "plan ahead." There is wisdom in this. "Taking time by the forelock" generally saves time and accomplishes more with greater ease.

HOME NEWS.

New York.

FIRST ALFRED.—A precious revival work is in progress in Alfred. Mr. E. B. Saunders, President of the Young People's Committee of General Conference, came a little more than a week ago, intending to spend the Sabbath with us, and visit other societies within this Association in the interest of the Young People's work. The interest among the young people and students seemed to justify the continuation of meetings through the week. Many have been greatly awakened, sinners have been converted, and still the good work seems only just begun. On Friday night five were baptized, and on Sabbath morning these, with five others received by letter, were welcomed to the fellowship of the church. Many are praying and earnestly laboring that the work thus begun may go gloriously forward. Bro. Saunders is to remain this week and perhaps longer.

In the midst of these rejoicings come the sad news of the death of the wife of our dear Bro. Livermore. Less than one month ago they moved into our community, he to take the editorship of the SABBATH RECORDER; one week ago it was decided that Mrs. Livermore should go to New York for a surgical operation, her husband accompanying her; on Sabbath afternoon came a dispatch announcing the sad end. The afflicted husband and aged mother have the profound sympathies and earnest prayers of the whole community. S. R. S.

BERLIN.—Last Sabbath-day the rite of baptism was administered to one candidate. We are rejoiced that one has been found willing to confess Christ in this appointed manner, and to join himself to the church to help us and unite with us in trying to help others. We are looking for others soon to follow this example.

Last evening the pastor was remembered with a donation. Although this appears to be an unfavorable time of year for a donation, there was a goodly number present, with a bountiful

supply of provisions for the people to eat, and with by no means a scanty supply of money for the minister's pocket.

W. C. W.

MAY 12, 1893.

Nebraska.

HUMBOLDT.—Affairs in this part of the world move about as is common. We are having a cold and somewhat wet and backward spring. Still not much rain has fallen, but it has been trying to rain for some time. The weather is not quite up to the usual standard for Nebraska. To-day is somewhat brighter and we hope for better weather. Quite a number of the farmers are planting their corn and some have finished, but one does not see how it can possibly weather the point. Some things are growing notwithstanding the weather. There is considerable sickness on account of the state of the weather.

X.

THE CALIFORNIA FIELD.

NUMBER IV.

The San Gabriel Valley is already quite thickly settled. The villages are quite close together, and are beautifully situated, some on an elevation overlooking the broad valley, others embowered almost in flowers and orange groves. We visited Pasadena (meaning of the word is "crown of the valley"), one of the most beautiful towns in Southern California. It has some very lovely avenues and fine residences, and is built up mostly by wealthy people from the East who reside there during the winter. It is not only situated on a crown looking down on the lovely valley below, but also at the foot of Mt. Wilson, which is quite a resort, and to the top of which there is being built a railroad. Near Pasadena, on a slightly eminence, is the Raymond Hotel where so many Boston people spend their winters. It is owned and managed, I believe, by Mr. Raymond of Railroad Excursion fame.

Our main purpose in visiting Pasadena was to call on Dr. E. S. Carr, whom we knew when a student at Milton. He was of a Seventh-day Baptist family and has a brother living near Milton Junction, Wis., who is a member of the Milton Church. Dr. Carr was formerly State geologist of Wisconsin, but moved to California and held high positions as an educator in the State. We found him much broken down in body and mind. The interview, however, was very pleasant, though he asked many questions over and over again, forgetting he had asked them, about Milton College, his old friend President Whitford and his brother, Prof. A. Whitford, his brothers and friends in Wisconsin. He very much wished to visit Wisconsin again and see his friends and visit the places of his youth, but never expected to do it. Realizing his physical condition, he spoke beautifully of his trust in Jesus, and wished to be remembered to his brothers and old friends.

We spent several days with our people in Pomona, preaching there on the Sabbath. Mr. Charles W. Burdick very kindly spent a day in showing us the country and the villages about Pomona, which was greatly enjoyed and will be long remembered. We went first to a top of a foot-hill and viewed through a field glass the valley below, dotted here and there with fruit ranches, and the mountain ranges on either side with their snow-covered peaks; then to Claremont where is located a Congregational college. From there went to North Ontario and down Euclid Avenue to Ontario. This avenue runs from the village to the foot-hills of the Sierra Madre mountains, and is lined on

each side first by an inner row of pepper trees, and an outer row of eucalyptus trees, both evergreens, and are beautiful. Up the center of this avenue runs a street-car line, and on either side between the rows of trees is a carriage road. When the street-car reaches the foot-hills, such is the down grade to the village, they put the mules on a platform in the rear of the car and the mules as well as the passengers ride down to the village. From Ontario we went to Chino, where there is a large beet sugar manufactory and about it acres and acres put out to beets. On our way back to Pomona, we went over a long stretch of the valley crossing irrigating water ditches, and by fruit groves. People in California seldom say groves, but ranches.

At Rialto we had a pleasant visit with Prof. N. C. Twinning, who graduated in the class with us at Milton, and was a teacher in Milton Academy a number of years, and has been a prominent teacher in Southern California for a long while, but is now on a raisin grape ranch. We spent a night and a day very agreeably with Mr. A. G. Saunders and family. He is a son of Bro. Gradiner Saunders, of Milton. He has a fine fruit ranch almost in the heart of Redlands. These Eastern people who live in California when an old acquaintance visits them, or even a stranger who knew some of their people, take great pains to make the visit pleasant, and profitable too, by showing him the grand landscape views which California can so abundantly give. We knew Mr. Saunders years ago, and he showed us the advantages of Redlands and the magnificent views of mountain and valley scenery lying about it. We were charmed with Redlands.

Riverside is a beautiful city situated a few miles in the valley below Redlands, and is noted for its oranges which are considered the best produced in the State and bring the highest price in market. I think however it is more in reputation than in fact, for there are just as fine oranges raised in places about it. Among the most noted sights in Riverside are Magnolia Avenue, nine miles long, probably the finest of its kind in the world, and Indiana Avenue, lined with large magnificent palms.

Our last visit in California was with Mr. Frank Maxson and family, at El Monte, of whom we have written, and with his brother the Rev. George W. Maxson, pastor of the Presbyterian Church at Revere, both brothers of Mrs. Abigail Maxson Allen, of Alfred Centre, N. Y. We spent our last Sabbath in California with our cousin, Mrs. Brown, in Azusa, and on Monday morning, April 24th, we bade adieu to the land of flowers and fruits, and perpetual sunshine and started for Boulder, Colorado.

More anon.

O. U. WHITFORD.

AZUSA, Cal.

RESOLUTIONS OF RESPECT.

Resolutions adopted by Alfred Union No. 142 E. A. U., May 13, 1893:

WHEREAS, Our heavenly Father has seen fit, in his infinite wisdom, to remove from our midst, by death, our beloved sister, Flora L. Shaw, who died May 1, 1893, wife of our esteemed president; therefore be it

Resolved, That while we bow in humble submission to the will of the Most High, we do not the less mourn for our sister who has been called from her labor to rest.

Resolved, That in the death of our sister the Union loses one who was always active and zealous in her work, ever ready to help the needy and distressed, one who was wise in council, and whose virtues and beautiful Christian life endeared her not only to the brothers and sisters of the Union but to all who knew her.

Resolved, That we extend to the bereaved family our heartfelt sympathy in this their great loss of a faithful

wife and mother, and ask them to look to him, who in his infinite wisdom, hath said not my will, but thine be done.

Resolved, That we extend to her mother, our sister, Mrs. Lucretia Vincent, our heartfelt sympathy in this her hour of trouble, and pray that he who calms the waves of the sea may administer to her comfort and bear her up in the arms of his love and protecting care.

Resolved, That in memory of the faithful discharge of all duties required of her we drape our charter in mourning thirty days; that a copy of these resolutions be placed on the records of our Union; one presented to the bereaved family, and one sent to the SABBATH RECORDER and Alfred Sun for publication.

MRS. S. E. POTTER, }
MRS. H. W. GREEN, } Com.
MRS. E. F. PERRY, }

STEP BY STEP.

A hundred years ago there lived a little boy in Oxford whose business it was to clean the boots of the famous university men there. He was poor, but bright and smart. This lad, whose name was George, grew rapidly in favor with the students. His prompt and hearty way of doing things, and his industrial habits and faithful deeds, won their admiration. They saw in him the promise of a noble man, and they proposed to teach him a little every day. Eager to learn, George accepted their proposal, and he soon surprised his teachers by his rapid progress. "A boy who can blacken boots well can study well," said one of the students. "Keen as a briar," said another. He went on, step by step, just as the song goes,

"One step, and then another,"

until he became a man—a learned and eloquent man—who preached the gospel to admiring thousands. The little bootblack became the renowned pulpit orator, George Whitefield.

HINTS ON CONVERSATION.

It has been recently stated that conversation is a lost art. Certainly the listener appears to be out of date. Persons who have regard for the usages of polite society should remember that listening is one of the canons of good manners. Absent-mindedness is impolite. Every one is entitled to a fair share of attention paid him when conversing. If one is bored, courtesy demands he should still listen, and appear to appreciate the story that is related on the subject under discussion. A writer on social etiquette once remarked that "nine times out of ten the attentive listener is more admired than the most brilliant talker."

Avoid in conversation all mention of your own affairs. The clever woman guards her hearth-stone, its sorrows, troubles, and annoyances, as carefully as she does the sacredness of her religion. The world admires your cheerfulness, your attractiveness, your brightness. Your griefs belong to yourself. They are your inner life, which should be closed with iron portals. Even if your heart break, recollect the critical public at all times likes a smiling face and cheerful manner.

SPECIAL NOTICES.

The North-Western Seventh-day Baptist Association will convene with the church at Farina, Ill., on Fifth-day before the fourth Sabbath in June, 1893, (June 22d) as per adjournment from last session.

The following programme, subject to necessary changes, will be carried out:

FIFTH-DAY MORNING.

10 A. M. Call to order by the Moderator. Report of Executive Committee. Introductory Sermon by E. H. Socwell. Alternate, E. A. Witter. Communications from churches. Adjournment.

AFTERNOON.

2 P. M. Devotional Services.
2.15 P. M. Communications from churches continued. Communications from Corresponding Bodies. Miscellaneous Communications. Report of Delegates from sister Associations. Appointment of Standing Committees. Miscellaneous Business. Adjournment.

EVENING.

7.45 P. M. Devotional Services.

8 P. M. Sermon by G. J. Crandall, delegate from the Eastern Association.

SIXTH-DAY MORNING.

9.30 A. M. Report of Standing Committees.

10 A. M. Essay, "How to secure personal activity among all our membership," by L. C. Randolph. Devotional meeting fifteen minutes.

11. A. M. Missionary Board Hour. Adjournment.

AFTERNOON.

2. P. M. Annual Reports. Miscellaneous Business. Essay, "To what extent has tradition molded our present Theological Belief and Teaching?" by C. A. Burdick. Devotional Services fifteen Minutes.

4 P. M. Woman's Board Hour. Adjournment.

EVENING.

7.45 P. M. Praise Service by G. M. Cottrell.

8.15 P. M. Sermon by delegate from the Central Association.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superintendent of the Farina Sabbath-school.

11 A. M. Sermon by delegate from the Western Association, followed by a collection for the Missionary and Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western Association.

4 P. M. Young People's Hour.

EVENING.

7.45 P. M. Praise, Prayer and Conference Meeting conducted by H. D. Clarke and L. C. Randolph.

FIRST-DAY MORNING.

9.30 A. M. Reading of minutes and correcting the list of delegates.

9.45 A. M. Tract Society Hour.

10.45 A. M. Devotional Services.

11. A. M. Sermon by delegate from the South-Eastern Association followed by collection for Tract and Missionary Societies.

AFTERNOON.

2 P. M. Devotional Exercises.

2.15 P. M. Unfinished and Miscellaneous business.

EVENING.

7.45 P. M. Sermon by H. D. Clarke, followed by Consecration Meeting conducted by S. H. Babcock.

COM.

THOSE expecting to attend the Eastern Association convening with the Berlin (N. Y.) Church, June 1-4, 1893, are requested to send their names, at as early a date as possible, to the undersigned, chairman of committee on entertainment.

ARTHUR E. GREENE,
Berlin, N. Y.

THE next Semi-annual Meeting of the Seventh-day Baptist Churches of Berlin, Marquette and Coloma will meet with the church at Coloma on the first Sabbath and Sunday in June. Elder N. Wardner is expected to be here to preach the Introductory Discourse at 7 P. M. All lovers of the truth on the field are cordially invited to attend, also any from abroad will receive our hearty welcome.

E. D. RICHMOND, *Clerk.*

PROGRAMME for next Ministerial Conference to be held at Walworth, Wis., at 10 A. M., May 26, 1893:

1. What is the best method of studying the Bible for the making of sermons, Sabbath-school instruction, and spiritual life and growth? O. U. Whitford.

2. In what sense were the writers of the Scriptures inspired? Does their inspiration insure the accuracy of what they wrote? Prof. A. Whitford.

3. What are the best methods to be employed in the evangelization of the world? G. W. Hills.

4. How can a better discipline be secured and maintained in our churches? E. A. Witter.

5. Which kind of sermons, the topical, the textual, or the expository, is the most successful in interesting, instructing and evangelizing the people? F. O. Burdick.

6. In controverting the Seventh-day Sabbath, it is urged that the Old Testament is a book of rules suited to the childhood of the race, and that the New Testament is a book of principles, and therefore, the principles of Sabbatizing, i. e., the observance of one day in seven is all that is required at the present time. Reply by N. Wardner.

7. What relation has prayer to spiritual life and character? Phoebe Coon.

8. Exegesis of Romans, 14th chapter, 5th and 6th verses. S. H. Babcock.

9. Exegesis of 2 Cor. 3d chapter, 7th to 11th verses. E. M. Dunn.

THE Quarterly Meeting of the Utica, Albion, Rock River, Milton Junction, Milton and Walworth Churches will hold its next session with the Walworth Church May 26, 27, 28, 1893. The following programme has been prepared:

SIXTH-DAY EVENING.

7.45 P. M. Sermon by E. M. Dunn.

SABBATH-DAY.

11 A. M. Sermon by E. A. Witter, followed by Sabbath-school.

3 P. M. Sermon by N. Wardner.

7.45 P. M. Prayer and conference, conducted by G. W. Hills and L. C. Randolph.

FIRST-DAY.

10.30 A. M. Y. P. S. C. E. meeting, conducted by E. Shaw.

2.30 P. M. Council meeting, examine candidates for deacons.

E. A. WALTERS, *Church Clerk.*

THE regular quarterly session of the Young People's Societies of the Seventh-day Baptist churches of Southern Wisconsin will meet in connecting with the Quarterly Meeting at Walworth the last Sunday in May.

PROVISIONAL PROGRAMME.

1. Devotionals.
2. Business and Tabulated Reports from the Societies.

3. A Free Parliament.

a. How to Study the Bible for Effective Use. Mrs. G. W. Hills. Discussion opened by E. A. Witter.

b. Value and Methods of Personal Work. Charles Clarke. Discussion opened by G. W. Hills.

c. The Summer Campaign. Chas. S. Sayer. Discussion opened by E. B. Saunders.

4. Consecration Service.

5. Adjournment and Benediction.

Music by the Walworth Quartet.

W. H. GREENMAN, *Pres.*

EDWIN SHAW, *Sec.*

PROGRAMME SOUTH-EASTERN ASSOCIATION. To be held at Lost Creek May 25-28, 1893:

FIFTH-DAY MORNING.

10 A. M. 1. Introductory Sermon. L. D. Seager.

2. Report of Executive Committee.

3. Communications, { From Churches,
 { From Associations.

4. Appointment of Standing Committees.

AFTERNOON.

2. P. M. 1. Annual Reports.

2. Report of Committee on Resolutions. Chairman, F. P. Ford.

3. Essays, { Luther Brissey,
 { Ivie VanHorn Davis

4. Woman's Hour, Conducted by Elsie Bond.

SIXTH-DAY MORNING.

9. A. M. Devotional Services, led by President of Association.

9.30 A. M. Roll Call of Delegates, and Reports of Standing Committees.

10.30 A. M. Tract Society's Hour.

11.30 A. M. Miscellaneous Business.

AFTERNOON.

2. P. M. Unfinished Business.

2.30 P. M. Devotional Exercises, led by S. D. Davis.

2.50 P. M. Missionary Society's Hour, followed by joint collection.

3.50 P. M. Miscellaneous Business.

SABBATH MORNING.

10. A. M. Sabbath-school, conducted by Superintendent Lost Creek Sabbath-school.

11. A. M. Sermon. L. R. Swinney, Central Association.

SABBATH AFTERNOON.

2. P. M. Sermon. L. F. Randolph, Delegate Eastern Association.

3. P. M. Young People's Hour, led by S. H. Davis.

FIRST-DAY MORNING.

9. A. M. Devotional Services. M. E. Martin.

9.30 A. M. Miscellaneous Business.

10. A. M. Educational Interests of the South-Eastern Association, led by T. L. Gardiner.

11. A. M. Sermon. Delegate Western Association.

AFTERNOON.

2. P. M. Sermon. Stephen Burdick, Delegate North-Western Association.

Unfinished and Miscellaneous Business.

The Committee on Resolutions consists of delegates from sister Associations, and representatives of all denominational bodies present, with F. P. Ford for chairman.

L. D. SEAGER, *Moderator.*

F. P. FORD, *Secretary.*

COUNTY CONVENTION OF THE YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN ENDEAVOR.—The annual convention of these societies for Allegany County will be held in Wellsville, at the Congregational church, Thursday, May 25, 1893, convening at 9.30 a. m. Delegates are expected from every society in the county. An interesting programme has been prepared, mention of which will be made hereafter. It is especially desired that every society in the county be represented, and make it their convention. For further information enquire of the president of your own society.

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room 11, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

THE Treasurer of the General Conference invites attention to page eight of the Minutes. Address, WILLIAM C. WHITFORD, Berlin, N. Y.

EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, New Mizpath, No. 86 Barrow St.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 344 So. Wood St.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, *Pastor.*
ALFRED CENTRE, N. Y.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre N. Y.

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MARRIED.

LAMB—VARS.—In Berlin, N. Y., May 9, 1893, at the home of the bride's father, Horatio Vars, by the Rev. B. F. Rogers, Mr. Bert E. Lamb, of North Adams, Mass., and Miss Ida Blanche Vars, of Berlin.

ROTTERMAN—BURDICK.—At West Hallock, Ill., May 4, 1893, by the Rev. S. Burdick, Mr. Frank W. Rotterman, of Edelstein, Ill., and Miss Cora S. Burdick, of West Hallock, Ill.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

KING.—At her home in Durhamville, N. Y., May 4, 1893, of gangrene of the lungs, Mrs. Clara, wife of Mr. Harris King, aged 41 years, 3 months and 4 days.

She was sick five weeks; was a member of the Hartsville Seventh-day Baptist Church, and gave satisfactory evidence that she was prepared to depart and be with Christ. Funeral services were held at the Second Verona Seventh-day Baptist church on Sabbath afternoon, May 6th, conducted by the writer. Sermon from text found in Philippians 1:23. J. E. N. B.

HULL.—In Berlin, N. Y., May 2, 1893, of typhoid pneumonia, Miss Frances Marion Hull, in the 58th year of her age.

The deceased was daughter of the late Ebenezer and Polly Hull. She had always resided at the old homestead, and since her parents' death several years since managed the farm, seldom going away from it. The only near relatives that survive her are two nieces. Her funeral was attended at her late residence, May 4th, conducted by the writer. B. F. B.

BROOKS.—Hannah Lester Brooks, daughter of Bartus A. and Emma G. Brooks, of Waterford, Ct., April 5, 1893, of membranous croup, aged 3 years, Thus a precious little life that brightened earth but for a few brief days, makes heaven nearer and dearer to those who loved it most. B. C. D.

BUTTS.—At West Hallock, Ill., April 30, 1893, John C. Butts, son of John R. and Anna Clark Butts, and the adopted son of Geo. W. Butts, aged 15 years, 7 months and 3 days.

That which seemed at first only a slight bruise on or near the knee, developed into a serious case of blood poisoning, which, after much suffering, terminated his life. He was left motherless when about five months old, and soon after was taken to the home and hearts of kindred friends, where he was carefully trained, tenderly cared for, and lovingly cherished as a child and brother. He possessed, in an exceptional degree, an active and understanding mind; was manly and noble in his thought and ways; a bright boy of much promise, in whom were centered many hopes. He was a sincere believer in Christ, an active member of the Young People's Society, and a cherished member of the church. He had many friends, and few, if any, enemies, and is sincerely mourned by a large circle of friends. S. B.

STILLMAN.—Near Nortonville, Kansas, May 5, 1893, suddenly, of acute pain through the chest, Mrs. Mary Irish Stillman.

Sister Stillman was born at North Stonington, Conn., Feb. 17, 1810. She removed with her father, Elias Irish, to Cuyler Hill, N. Y., in 1818, where she spent her early years. She experienced religion when about 14 years of age, and joined the Lincklaen Church, later removing her membership to De-Ruyter. In 1856 she moved, with her family, to West Hallock, Ill., also joining the church there. In 1884 she came to Nortonville and joined the church, of which she remained a worthy member until called to the church triumphant. In 1829 she was married to Jared Stillman, who preceded her to the better land some two years and four months. She leaves two sons and a large number of grandchildren, great-grandchildren, and friends to mourn her death. She attended the Ladies' Society on Thursday, apparently in excellent spirits, and after rising the next morning, before leaving her room, after a brief but piercing pain, she expired. Sermon Sunday morning by her pastor, from 1

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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Sam. 20:3, "There is but a step between me and death," assisted by the Revs. O. U. Whitford and I. Maris. G. M. C.

BOND.—At her residence, near Quiet Dell, W. Va., April 26, 1893, Cassandra N. Bond, after a painful illness of three weeks, caused by complication of diseases.

The deceased was a daughter of the late Dea. Lewis Bond, of precious memory, of whom it could at one time be said, as of Nymphas, "the church which is in his house." She was born December 31, 1820; embraced religion in early life; was baptized by Eld. Alexander Campbell, and became a member of the Seventh-day Baptist Church on the North Fork of Hughes river. She was married to Simeon Bond, son of Ruben and grandson of Dea. Abel Bond, on the 29th of October 1840, Eld. P. Davis and J. Bailey officiating. After her marriage she joined the Seventh-day Baptist Church on Lost Creek, of which she remained a faithful member until death called her to join the church above. Her husband's funeral sermon jointly with her own, was preached by the writer, in the same house to which they come a happy groom and bride, over fifty-two years before; after which her body was buried by the side of her husband in the family cemetery. The large concourse of friends that attended the funeral clearly indicated the high esteem in which she was held, and her sorrowing children, two sons and four daughters, were all present, showing clearly their deep sense of the loss they sustained in their mother's death. S. D. D.

RETURNS of Chinese registration from 35 out of 63 internal revenue districts in the United States show that 3,169 Chinese have complied with the law. The districts most densely populated by Chinese have not yet made their returns. It is estimated that there are 110,000 Chinese in the United States.

IRVING SAUNDERS expects to be at his Alfred Centre Studio May 18th, 19th, and 21st.

Money in Butter.

From the Report of the Dairymen's Association.

BLACK PEPSIN.

Your committee would respectfully report that we made a thirty days' test with twenty cows; half the cream we churned with Black Pepsin and half without. From the half churned without Black Pepsin we made 348 pounds of butter, which at 28 cents brought \$97 44. To the other half we added one teaspoonful of Black Pepsin to each gallon of cream, and had 884 pounds, which at 28 cents brought \$247 52. This shows conclusively that Black Pepsin more than doubled the yield of butter. If \$300 a month more can be made from twenty cows with Black Pepsin, why not use it? Why throw away \$300 a month in buttermilk? \$2 50 worth of Black Pepsin will make 500 pounds of butter. Your Committee understand that any one can obtain sufficient Black Pepsin for a trial churning by sending 27 two-cent U. S. stamps to the People's Supply Co., Windsor, Canada. They will mail sample of Black Pepsin and complete directions for using. Nature makes no mistakes, and Nature puts nothing in milk but what is healthy. Butter that contains nothing but what milk contains must be healthy butter. Black Pepsin is as harmless as salt. The analysis made by your Committee shows that Black Pepsin simply combines the cheese and sugar with the butter, and unites all these solids in the form of butter; it looks, tastes, keeps and sells better than common butter. Black Pepsin will place many million dollars in the pockets of dairymen, being the greatest discovery ever made in the science of butter making.



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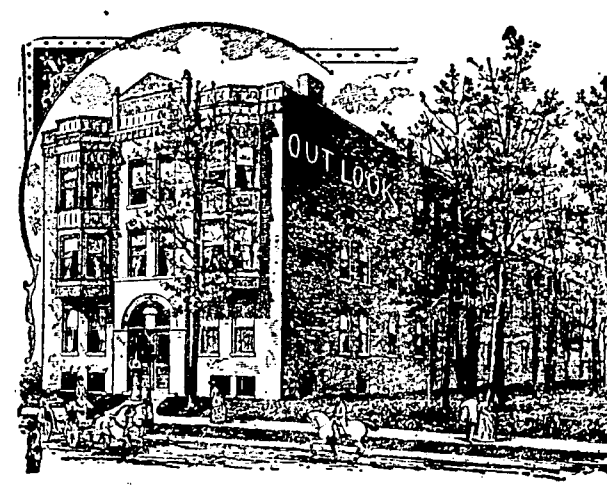
Foreclosure Sale.
 ALLEGANY COUNTY COURT.
 THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY, Plaintiff,
 against
 Silas C. Burdick, Mary T. Burdick, Charles C. Champlin, Henry Scanton, Lansing G. Wetmore, Albert C. Walker, John L. Vosburgh, Dansont A. Whiting, Willis P. Whiting, Alfred C. Barnes, Henry B. Barnes, Charles J. Barnes, Edwin M. Barnes, Richard S. Barnes, and the Anderson School Book Company, Defendants.

In pursuance of a judgment of the Allegany County Court, of the State of New York, the subscriber, as Referee thereunto appointed, will sell at public auction, at his office in Wellsville, in said county, on Tuesday, June 8th, 1893, at 2 o'clock in the afternoon, the following described real estate to wit:
 All that Tract or Parcel of Land situate in the Town of Alfred in the County of Allegany and State of New York, it being a part of Great Lot Number (14) Fourteen in Township Number Three in the seventh Range of townships in the county and State aforesaid, and bounded and described as follows:
 Begin at a point in the Main Street, being also the North-east corner of William C. Burdick's house-lot, and located one chain and twenty links South, eleven and a half degrees West from the South-east corner of Silas C. Burdick's house, the former residence of Amos Burdick, now deceased, and run thence the following courses according with the magnetic meridian of January, 1888, viz: North, seventy-one and a half degrees West along the North line of Wm. C. Burdick's house-lot, five chains and sixty-seven links: thence North, fourteen degrees East, along the East line of lands of Wm. C. Burdick one chain seventy-five links: thence South, 78 degrees 30 minutes E, six chains ten links to a point in the Main Street: thence S. 16 degrees W. one chain one and 1-10 links: thence S. 29 degrees 30 minutes West, along the street, one chain forty-one links to the place of beginning; containing one and a fourth acres of land, be the same more or less: as surveyed January 17th, 1886, by A. B. Kenyon, Surveyor.
 Dated Wellsville, N. Y., April 14, 1893.
 FREDERICK H. CHURCH, Referee.
 HENRY L. JONES, Plaintiff's Attorney.

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THE "OUTLOOK," FOR WORLD'S FAIR VISITORS,



Is now in process of erection. It will be ready the last of June and serve during the four great months of the Exposition.
 While all guests who can give satisfactory reference will be welcomed, the "Outlook" is specially designed as a headquarters for Seventh-day Baptists, their friends, and the students (old and new) of Alfred, Milton, and other denominational schools.

HEALTH AND COMFORT. The "Outlook" is to be a fine modern brick, double flat building, situated in an open space—high and dry—at the edge of a beautiful grove. It will be provided with perfect drainage, electric lights, and other modern conveniences, and absolutely pure drinking water.
 DELIGHTFUL AND CONVENIENT LOCATION. The "Outlook" occupies a central position between the World's Fair, the elevated road, the cable cars, and Chicago University,—less than five minutes' walk from each, yet far enough away to escape the crowds, dust, and noise.
 REFRESHMENT. Provisions for the "inner man" will be made in the basement at prices ranging from five cents for a light sandwich to thirty-five cents for a full meal.
 SAMPLE PRICES:
 Room with double bed.....\$9 to \$10 per week.
 " " two double beds.....\$16 to \$19 50 "
 " " three double beds.....\$17 to \$22 "
 One weeks' lodging (single cot).....\$ 4 25 "
 *Cheaply furnished room for party of 12.....\$29 40 "
 RATES AT THE "OUTLOOK" are lower than those at any similar place of which we know. It is proposed to keep the rooms engaged in advance. DON'T wait, expecting to secure rooms when you come. These rates hold good only on orders sent before June 15 Send postal for circular.
 Rev. J. F. HEILNER, } Managers.
 C. U. PARKER, }
 Room 11, M. E. Church Block, Chicago.
 *Especially for students.